

# F A I T H & E X- P E R I E N C E : 3

O R,

A short *Narration* of the holy *Life* and  
*Death* of *Mary Simpson*, late of *Gregories Pa-*  
*rish* in the *City of NORV VICH*:

Who dyed, *Anno 1647*. In or about the thirtieth yeare  
of her age, after 3 yeares sicknesse and upwards.

*CONTAINING*

A Confession of her *Faith*, and Relation of her  
*Experience*, taken from her owne mouth.

To which is added,

A *Sermon* preached at her Funerall, upon *Rom. 14.6,7.*

By *John Collings, M. A.*

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*Phil. 1:23. For I am in a strait betwixt two; having a desire to de-*  
*part, and to be with Christ, which is far better.*

*Ver. 21. For to me, to live is Christ, and to dye is gaine.*

---

*L O N D O N,*

Printed for *Richard Tomlins*, and are to be sold  
at his house at the Signe of the Sun and Bible  
in *Pye-corner 1649.*

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1. *Leucosia* *leucosia* (L.) *leucosia* (L.) *leucosia* (L.)

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2. *W. S. L.* 3. *W. S. L.* 4. *W. S. L.*

1. *Leucanthemum vulgare* L.

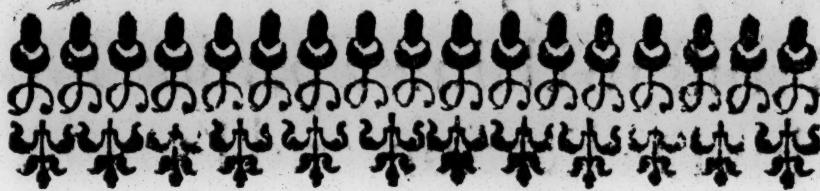
1. *Leucosia* *leucosia* (L.)

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11. *Leucosia* (Leucosia) *leucostoma* (Fabricius) (Fig. 11)

1. *Leucosia* *leucosia* (L.) *leucosia* (L.) *leucosia* (L.)

B L



To the *Glory* of her *Sex*,  
AND  
*Excellency* of her *AGE*,

The truly Noble and Vertuous Gentlewoman, *Mrs Philip Hobart*, daughter to *Sir John Hobart*, Knight and Baronet, late of *NORFFOLKE*.

*Nobleſt Lady,*

Fit were nothing but the daily Engagement I stand in to that root of which you are a *branch*, and to your ſelfe as a Member of this

*The Epistle Dedicatore.*

this Family, It were enough I trust, to claime a pardon for this Dedication, and I might rather seeme to deserve a check, for my so long negligence, than my present presumption : But the *sutablenesse* of the subject in these sheets, is such, that I dare be confident, you will be pleased not only to *patronize* but also *practise* it, in what you see it yet leading you further to *perfection*. It holds out unto you a precious *Example* of one that began so soone to live *to God*, that she is already living *with him*. (*Lay*) It is a record of the life and death.

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death of one (not unknown  
in her latter dayes unto you)  
one far below you in re-  
spect of *birth*, and *greatnesse*,  
while she was here, but in-  
finitely more *above* you now:  
And of one, who (I dare say)  
thirsted not so much afre  
your *greatnesse* then, as you  
doe after her *grace* and *glory*  
now. What vanities are the  
*excelling* things of this life ?  
They have a *scantnesse* in  
their *fulnesse*, a *glut* in their  
*enjoyment*, and a *short time*  
to live. The greatest *riches*  
is in the truest *poverty*, and to  
be *nothing* is to be *most*.  
I am confident (Nobleſt La-  
dy)

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dy) that you have in some measure learned, not to call the *Proud, Blessed*; nor think that *true happiness* consists in *worldly greatness*. It were sweet if we could learne to eye the creatures as God eyes them, and judge them *greatest* that are *most gracious*. How the world valued this deceased Saint, I know not: Sure I am it was done unto her, as God useth to do to them whom he delighteth to honour. Why should not we look as God looketh? and not judge the *Peacocke* better meat than the *Partridge* because he hath *gayer feathers*. Read here

(Noble

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(Noble Lady,) the love Christ  
beares to his Lambs, and  
learne from hence, what it is  
*to seeke the Lord early.* How  
many of Gods precious  
ones, attaine not so much  
peace in *threescore*, as she  
had in *thirty* yeares? We use  
to say, *more worke is done in*  
*two houres in the morning,*  
*than in the rest of the day;*  
She set out early to seek him,  
and she quickly found him  
*whom her soule loved.* She  
quickly redeemed her lost  
time, because she had not lost  
much. A young Saint, and an  
old Devil, is Satans slander  
of the way of the Lord, which

A the

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( the Wise man saith ) is strength to the upright. Learne hence also ( Noblest Lady ) the benefit which you will in time reap from your begun practice of seeking the Lord in secret. How often did this removed Saint meet with God, when she was alone in the Mount ? God speaks his mind more freely to us, and so we may also do to him, when he and we are alone. Let those whose God is their pleasure, or belly, spend the time in painting and dressing, which you are better spending in seeking the face of him who will be

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be found of them that seek him.  
You will find your face will  
shine more than theirs ; and  
what but this hath made it  
already to doe it ? I cannot  
but thankfully admire the  
goodnesse of God, which  
hath already so taken off  
your *Infant-yeares* from the  
*Vanities of youth*, and I trust  
fully perswaded you of the  
truth of that which the  
world cals *Heresie*, *That*  
*those are most excellent, who are*  
*most holy*. The follies of *dress-*  
*ses and paints, and dances*, are  
so far under *Religion*, that  
they are below a *spirit* that is  
but truly *Noble* : And I (re-

A 2 joyce

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joyce to say it) below yours.  
(Lady) we are not sent hither  
to eat and drinke, and rise up  
to play ; we needed not a  
rationall soule for such sensuall  
emploiments. You will (yea  
I dare say you have) found  
more sweetnesse in an houre  
spent with God, than in ma-  
ny spent in such company as  
doe no good, and such dis-  
courses as administer no grace  
to the hearers. Pursue Inter-  
ests and desigues, as Noble as  
your spirit is : remember al-  
wayes that it is a designe too  
base for a *divine soule* to pur-  
sue *Creature - Contentments*.  
Why should we court the  
*world* .

*The Epistle Dedicatore:*

world that is made for our  
servant? and wait upon a va-  
nity, that will Weary us to  
serve it, but never satisfie the  
expectation of them that pur-  
sue it? Goe on (*Rarest Jewell*)  
to make *Religion* your busi-  
ness, and above all, be much  
in seeking God: You have the  
key of Heaven if you have  
but the gift and grace of pray-  
ing. Let it be your designe  
now as much to excell the  
*Saints* as it hath been hither-  
to to excell the *companions* of  
your age; pursue it as your  
worke to get as much *love*  
from Christ, as you have *ho-  
nour* from the *witnesses* of

A 3      your

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your accomplishments. Let not your ambition rest in indearing your selfe to creatures ; but as you are already the *crowne* of your noble Parents, and the *honour* of those that labour for your soule : so still goe on, and rest not till you be a *jewell* set in Christ's *diademe*. As you have been a Noble Example to this *Family*, in teaching them, it is no dishonour to learne the *Principles of Religion*, (by which as I dare say your humilitie hath excelled the most of your *Equals* (if not in *age* yet in *greatnesse*) who too usually can be content

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tent to be *ignorant* so no body knowes it) So you have also discovered more perfection of *Knowledge* at *thirteen*, than the most can boast of at *threescore*. So now haste on to *perfection*, and labour to excell as gloriously in a strict *walking* with God. Remember (*Nobleſt Lady*) those that walke nearest the *Sun* have most *light* and *beate*: Perfect the joy of your *Noble* surviving *Parent*. And to this end, Let me humbly crave that you would continue to make the word *a light unto your feet*, and *a lanthorne to your paths*. Let your eyes be

A 4      often

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*Sit tibi vel  
oratio assi-  
dua, vel le-  
ctio, nunc  
cum deo lo-  
quere nunc  
deus tecum,  
ille te prae-  
ceptis suis  
instruat, ille  
disponat,  
quem ille  
divitem fe-  
cerit, nemo  
pauperem  
faciet.*

*Cypr. in  
Ep. I. ad  
Donatum.  
p.9.*

often upon it, and let it be  
your Eye. Saint Hierome prai-  
seth Marcella (a godly wo-  
man of his age) that he could  
never come to her, but she  
was asking him somewhat  
about the Scripture, and had  
so high an opinion of her,  
that he sayes if himselfe had  
any doubt, he would aske her  
judgement. O let not much  
reading there be a weariness  
to your flesh! They are Gods  
Counsels, and may well be  
our Counsellors. Walke with  
God in their light, write your  
lines by that rule. Read  
often, and with judgement,  
always carrying your heart  
with

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with your eye: You will find  
a *glory*, a *majesty*, a *mystery*,  
a *depth* in those lines, which  
you will never be weary of  
*fadoming*, though you shall  
never be able to find the *bot-*  
*tome*. I here presume to offer  
to your hands an *Example*,  
which I am sure your *good-*  
*nesse* cannot despise for the  
*meanness* of it; She is now  
more *Noble* than you, and in  
this *happier*, that she hath al-  
readie been in Heaven *a yeare*  
before you. (*Noblest Lady,*)  
your *opportunities* are more;  
your *talents* of *Time*, and  
*Parts*, are *greater*. Outstrip all  
*Examples*, and goe on to be  
as

*The Epistle Dedicatore.*

as unparalell'd a *president of holinesse* to others, as you are of other *Excellencies*. Now the God of *Grace* fill you with his *fulnesse*, and be unto you both in life and death *advantage*, and preserve you, the *crowne* of your surviving *Noble Parent*, the *Glory* of your *Sex*, the *Comfort* of your *Noble friends*, the *continuer* of the *Religious name* of your *Family*, and the *joy* of his *Saints*: Which is and shall be the continued *prayer* of him, who is ambitious to be accounted,

*Nobleſt Lady,*

Your most humbly obliged,  
and devoted servant in  
the Lord Jesus,

JOHN COLLINGS.



## TO THE Christian R E A D E R.

Reader,

**H**ese sheets are partly my owne, and partly anothers : For that part of them that is not my owne, it is a Relation of the precious Life, and Death, of one that was lately Ours, but both then, and much more now Christ. The Relation was brought to my hands many Moneths since, but my crowd of occasions hindred me from per-

To the Reader.

perusing of it. I shall now give thee a true account of it : The Relation was penn'd from her mouth by a faithfull friend, nor have I injured her or thee in the transcribing of it, having only rank'd the Articles of Confession in such order as I conceived most suitable, and made a supply sometimes both there and in the Relation, of a word or two, where was some defect through the neglect, or mistake (possibly) of the first Pen-man; and in some places where her phrase (though safe if safely understood) was more dark & subject to ambiguity, I have given thee her sense in a clearer and lesse ambiguous terme.

To the Reader.

terme. I will assure thee, I have neither added nor substracted any thing ( which I conceive) materiall. For what is mine in these sheets , It is a short Copy of a Sermon at her Buriall, it was composed in a short time, and transcribed with as much haste. I had rather profit thee by plainnesse than tickle thee with exactnesse: I am sure the Sermon hath rather lost than got by keeping in my Study. I was willing for thy good to let it wait upon her memorie, who while she lived, we were all so much beholdento. The plainness and meannessse of the Sermon will tell thee ( I hope ) I send it

To the Reader.

it not to thee to beg Honour,  
but to serve thy soule in the  
meanest place. Reader, thou  
hast here a Sermon proved by a  
fresh Experience. O adde ano-  
ther Prooфе, requite my paines  
by letting the truth delivered  
bare a witnesſe in thy bosome.  
Believe it Reader, thou hast  
before thy eyes, in these sheets, a  
Rule, and a President. It is  
Gods word to thy soule, Goe  
thou and doe likewise. If  
thou readest the Relation, thou  
wilt see what is got by seeking  
God early, to what a pitch of  
grace a Saint may reach ; the  
right frame of a sober Gospell-  
ſpirit, the picture of a Saint.

If

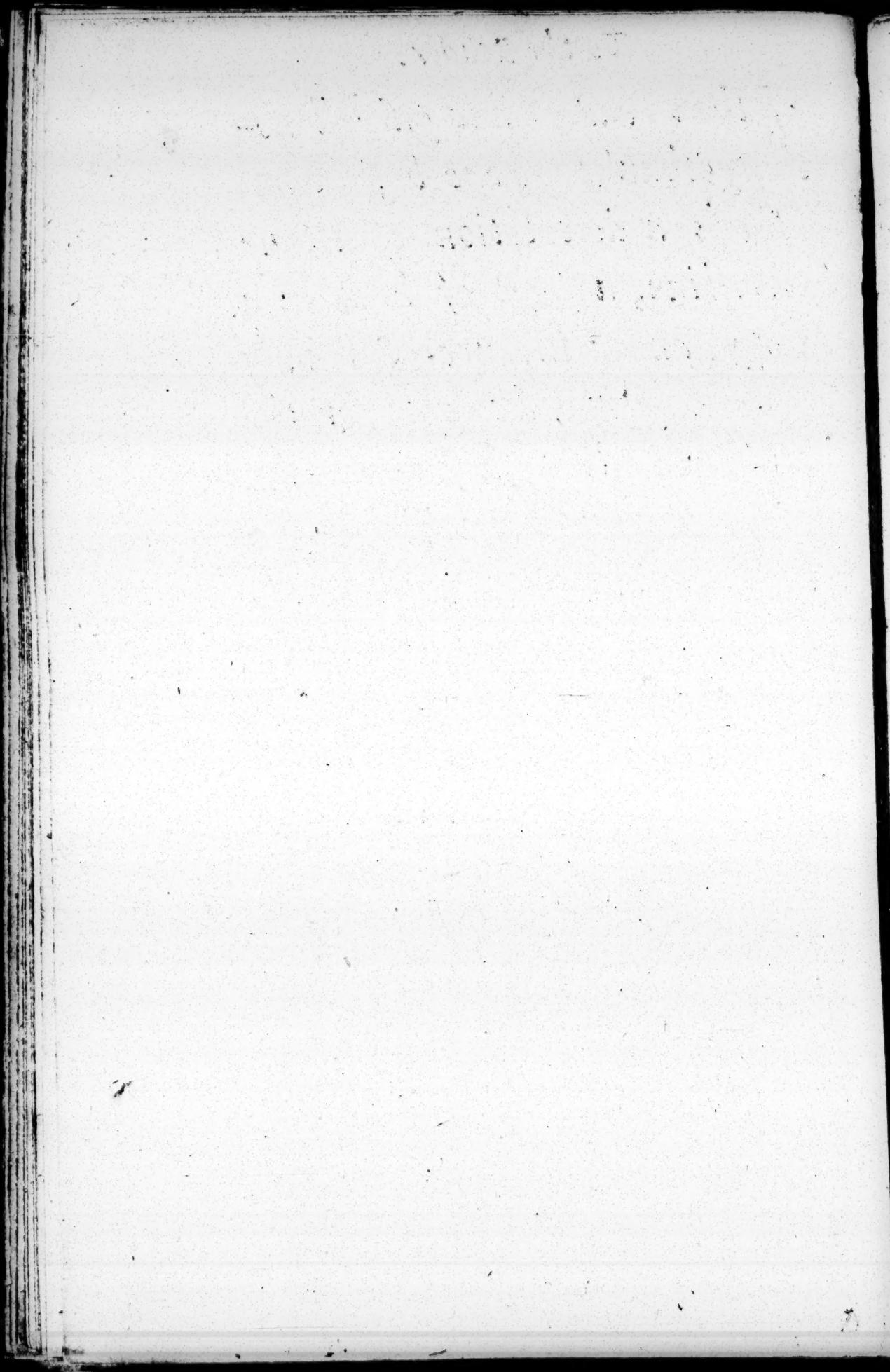
To the Reader.

If thou readest and gainest no-  
thing, thank thy owne base heart.  
Here's a description of a true  
Christian, a sight of him, in a  
Copy, and a Picture. Certainly  
something may be got for thy  
and my souls profit from either.  
If thou gainest any thing, blesse  
thy God, and pray for him, who  
is,

Norwich,  
Nov. 20. 1648.

Thine in the  
Lord Iesus,

JOHN COLLINGS.





## Faith and Experience.

A short *Explanation* of her selfe, concerning divers *Articles of Faith*; especially such as are most fundamentally necessarie to salvation: Taken from her owne mouth.

### Concerning the God-head.

I.



Believe there is a God, and that this God is infinite. 1. In Substance. 2. In Holiness, and in Being, that there are 3 Persons in the divine Being, The Father, the Sonne, the Holy Ghost, each

B

each

each one God, and yet in being but  
one God.

*Concerning the way to come to know  
God.*

II. *I believe, that this God is  
made knowne to us, by his Word and  
by his Workes: That there is a way  
of the knowledge of God, by the  
Scripture; and that there is a way  
of the knowledge of God in a more  
speciall way, wherein God [by his  
Spirit] revealeth himselfe to his  
people experimentally; yet accor-  
ding to Scripture.*

*Concerning the Word of God; the  
holy Scriptures.*

III. *I believe, That the holy  
Scripture is the very Word of  
God. 1. Because it declares the  
Wisdom of God. 2. Because it  
discovers*

discovers our wretchedness and folly.  
 3. Because it puts us upon parity.  
 4. Because it reveales to us the  
 great mysterie of Salvation. I then  
 believe, That God by this his Word  
 is made knowne to us. 1. As he  
 is in himselfe by his Nature. 2. By  
 his Names, which are his Attri-  
 butes; or, [in] his Names of Recla-  
 tion. ]

Concerning Gods works of Creation,  
 and Providence. written in 1604

IV. I believe, That this God is  
 further made knowne to us, by his  
 Workes of Creation. I believe His  
 work of Creation, was his Creating  
 of all things in heaven and earth.  
 I believed, That God did create all  
 things in heaven and earth: and  
 put a difference betwixt Creating  
 and Making: To make is to pro-  
 duce something out of something

(4)

To create is to produce something out of nothing. I believe, that God did make all things in heaven and earth, for man, and man only for himself and his service.

Concerning the Creation of man in speciall, and the state of innocency in which he was created.

V. I believe, That God made man only for himself and his service. I believe, That man was made in such an estate, whereby he was able to serve God, by that divine grace which was put into him by God himselfe. I believe, That man (being thus created) was infinitely engaged to serve his God, because hee had thus made him, and all things else, for his use and service. I believe, That all that God made [amongst which was man] was exceeding good; and

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what-

whatsoever was afterward not good was through the defect of the Creature. I believe, That man being thus made and engaged to serve his God, yet was made liable to fall.

*Concerning the Fall of man.*

VI. I believe, That Man fell, and that wholly from God, and that being thus fallen, God might justly have taken advantage upon fallen man, and have cast him and his posterity off, to all Eternity, as hee did the fallen Angels.

*Concerning Gods workes of grace.*

1. *Of Election.*

VII. I believe, There is an Election of Grace ; and that according to that Election there shall be but a few that shall participate

of the way of recovery by Jesus  
Christ. *With other arguments and proofs*

*Concerning the work of Redemption  
and Reconciliation.*

VIII. *I believe, That there was no cause in man being fallen, to move God to recover him from that fallen estate : but onely he was moved from his owne howells. I believe, [being moved so from himselfe] hee found out a way himselfe for mans Recovery. I believe, That the way so found out, and the meanes by which alone fallen man can be restored, was by a Mediator taking upon him our Nature, that so he might pacifie the wrath of God for the sinne of our Nature, that wee might thereby be fit to live with God in our Nature.*

*Concerning Originall sinne.*

IX. *I believe, [That our Na-  
ture*

ture was sinfull] and that the sin  
of our *Nature* was the cause of all  
our *sorrowes temporall*, and *Eter-  
nall*; we dyed *spiritually* at the *in-  
stant* of the fall, and all shall cer-  
tainly dye a *temporall* death, and  
only some shall be delivered from  
dying *eternally*.

Further. Concerning the worke of  
Redemption and Reconciliation,  
the sole Redeemer, the fruit of Re-  
demption, the mysterie of convey-  
ance, &c.

X. I believe, That as the whole  
Trinity did worke in the *Creation*  
of the world, so they did also *equally*  
worke in the worke of our  
Redemption: God the Father and  
the Holy Ghost *sending*, and the  
Son *being sent and commanding*. [But]  
I believe, that Christ hath [alone]  
performed the worke of *Redemption*

and *reconciliation*, fully satisfying the *Justice* of God to the utmost for *all his*. I believe also, that every man in the world is *beholding* to God for *Iesus Christ*, for the *enjoyment* of their *lives*, and of the *creatures*, and that for the present they are reprieved from hell and damnation. I believe, That *Reconciliation* is to be found in no other, but in *Iesus Christ*, who is the alone great *Reconciler* betwixt God and his people. I believe, That the worke of *Redemption* is a great *mysterie*: for the divine *Nature* to take upon him the *humane nature*, O it is a great *Mysterie*.

I believe also, That it is a great *Mysterie*, in regard of the way of its particular *conveyance*. And that **Christ** hath not onely *purchased* this *salvation*, but also makes a particular *Declaration* of it. 1. By his *Word*. 2. By the *Worke* of his *spirit*

spirit on the soule. And 3. By the witnesso of the spirit. *I believe, That* in this worke, Jesus Christ purchased strength for every beleever, to withstand *Sin, Death, and Hell.*

### *Concerning Perseverance in Grace.*

XI. *I believe, That by the Lord Jesus Christ there is power purchased for every Believer, to withstand sinne, Death, and Hell.* [Notwithstanding that] the fallen Angels, the Devils, as they were the first occasion of the fall, so they are great hinderers of this worke of [Grace and] Restoration, they having us at such an advantage.

### *Concerning Death and the Resurrection; and the Immortality of the soule.*

XII. *I believe, That all men ac-*  
*cor-*

cording to Gods appointment  
 must [ dye, and ] continue in the  
 Grave. The bodies [ I meane ] of  
 every *Man* and *Woman*, that so  
 they might be made fit for *eternity*,  
 some for eternall wrath, others for  
 eternall glory. *I believe*, That the  
 soules of all immediately after  
 death, goe to *God* that gave them,  
 there to give an account for what  
 they have done in the flesh. *I be-*  
*lieve*, that the *Resurrection* of the  
*Saints* to *grace* here, and *glory*  
*hereafter*, is purchased by the  
*Death*, *Resurrection*, and *Ascensi-*  
*on* of *Jesus Christ*. *I believe*, That  
 the *same bodies* both for *substance*  
 and *forme*, every *joint* and *limbe*  
 shall *rise* againe, and not a *bone*  
 shall be wanting. A *substantiall bo-*  
*dy* both for *flesh* and *bones*, that I  
 prove by *Christs resurrection* who  
 was raised with the *same body*.

*Object.* But, you will say, *Christs*  
*body*

body lay but three dayes in the Grave, and so his body was not rotted in the dust, but ours will lye so long that our bodies shall be turned into dust.

*Ans. I Answer.* The same power that made the body of *Adam* out of the *dust*, the same power can raise our *bodies* again, although turned to *dust*: So that the worke of *Resurrection* is a *curious* worke, and secretly wrought in the *wombe* of the earth, as the child is secretly wrought in the *womb* of the mother. There shall be the same matter to make the bodies of in the *Resurrection* at the *last day*, that there was when God first formed the body of *Adam*, viz. The *Dust* of the earth. The same power shall raise all our *bodies*, though turned to *dust*.

### Concerning the day of Judgement.

XII. I believe, That Christ shall come personally to judge the world, and that with an audible voice, & by the word of his mouth, he shall raise the dead ; And that at the day of judgement all the sins of the godly shall be laid upon Jesus Christ. They here in the world accuse themselves for sinne, and so shall be excused at the last day. It is the office of conscience to accuse here or hereafter. Conscience having done its office, there shall be nothing objected against them at that day, But they shall heare that blessed Sentence, Come ye blessed of my Father.

### Concerning Glorification & heaven.

XIV. I believe, The godly at the

the day of *Judgement* shall heare  
that blessed Sentence, *Come yee  
blessed of my Father, inherit the  
Kingdome prepared for you before the  
beginning of the world.*

I believe, In *Heaven* there shall  
be no *Infant* of dayes, nor old man  
of yeares. The *corruptible* life of  
the creature shall not inherit  
*eternall life*; there shall no *weak-  
nesse*, no *deformity* what ever ac-  
company that *life*; there shall be  
no *eating* nor *drinking* in it, but  
*singing Hallelujahs* to *God* for e-  
ver. I will conclude with the  
*Psalmist.*

Psalm. 139. I will praise the Lord  
for I am fearefully, and wonder-  
fully made: marvellous are thy  
works, and that my soule knowes  
right well.

Reader,

Reader ! Thou hast thus far  
read her *Faith* ; now hear  
her *Storie*, that was faith-  
fully taken from her own  
mouth : And so also was  
this that followes, being  
the Relation of Gods dea-  
lings with her.

Psalm. 34. 8. *Taste and see how  
good the Lord is.*

Psalm. 66. 16. *Come and I will tell  
you what God hath done for my  
soale.*

I shall speake nothing but what  
God hath done in me, and for  
me.

**T**He first worke that God ever  
wrought in my soule was a  
worke of *conviction*. He convinced  
my

my soul of the sin of Sabbath-breaking. I found much opposition to that worke, and it was some space of time before I could get strength against that sinne: but ever and anon I was given up to the sinne againe, which was (yet) a burthen to my soule. I had no

Observe  
Gods first  
worke in  
conversi-  
on.

strength against it for the present, till at length the Lord was pleased to discover another strength than that I had from my selfe, which was the strength of Iesus Christ, to overcome this corruption. *A fight of sinne without a sight of Christ is not saving of it self.* But a sight of sin wrought by God, God leaving not the worke till hee hath shewne the soule the sight of Christ. That I conceive is a saving work.

Convi-  
ction.  
Note.

One time me thought my fancy in the night presented to me sinne in a lump, with a sight of that

Convicti-  
on.

that Christ which afterwards I saw more perfectly. It was thus: me thought I saw sin set out in a market upon a stall. The commodity was vended to none but it brought shame and *confusion* of face to those that set it forth to Sale; and me thought I saw likewise Christ comming, & owning the owner of the commodity, which in time I saw he fully did in me; and it was a *refreshing* for the present to my spirit that I saw he would do it for me, though he came not presently.

Illumina-  
tion.

The next thing I apprehended according to the truth of the word was, that *A Christ was come*, to doe such things as are declared in the word. This I no sooner apprehended, but I was set upon with *temptations*; To question whether there was a Christ or no, &c. Satan wrought *Secretly* and *Subtilly*: I being ignorant of his *mysteries*, was for

for a certaine time given up to Sathan's  
 the temptation. But as Satan subtilty  
 wrought secretly and subtilly, so  
 God wrought invisibly and migh-  
 tily, to the suppressing of him. For  
 as soon as God delivered me out  
 of the temptation, I discovered a  
 Christ, fully according as he is  
 revealed in the word to be the  
 Christ, the son of God, my Sa-  
 viour; then I could see my great  
 deliverance out of the temptation,  
 and not till then, then I saw that  
 if God had deliverd me finally up  
 to the temptation, I had denyed  
 God, and his Christ, and his  
 word, and whatsoever he is neces-  
 sary to be known by.

The next thing after I appre-  
 hended a Christ come, was how he  
 should be made knowne to his  
 people to be their Iesus, which in  
 time by the ministry of the  
 word God was pleased to make

Satans  
subtilty.

Gods  
goodnesse.  
Note, wher  
it was she  
met with  
God.

known unto me, viz. that God gave Christ, to dwell in the hearts of his people, by grace, and then my soule began to be panged with the desires of that grace of *Regeneration*. I no sooner had a desire of grace, but I fell to question the *truth of Grace*, where the Devill was subtill as in any *temptation*, but the Lord by his mighty power overcame him for me, where the *wisdom of God* appeared to me in the time as well as in the strait. I attended much upon *hearing the word*, by which God answered all my doubts, and repelled Satans temptations: Then Satan tempted me to doubt of the *truth of Gods word*. I said *Blessed be God!* if that word be *truth*; and no sooner was I from under the noise of the preacher, but I was as full of doubting as before. God took me out of that condition, by putting

ting me into another trouble, which was Satans subtilty (by Gods permission) for my good. The Devill implied Instruments to taint my soule with monstrous, and grosse *errours*. But God of his infinite mercy would not suffer me to speak against the truth (with those Instruments of Satan) though I could not plead for it. The Errours insinuated were these. 1 *That there is free will in man to doe good.* 2 *That there is no Election.* 3 *That none are irreconcilably lost.* 4 *That Christ was not come in the flesh.* 5 *That most of the Scriptures were to be understood in an allegory.* These opinions they were very diligent to draw my soule to; I being weake in my selfe had fallen from the truth had it not beene for the power of God and his rich condescension to me. I told the parties if I did not

Observe  
her sancti-  
fied judg-  
ment of  
some of  
our new  
Truths.

Observe  
the right  
way to pro-  
fit by read-  
ing.

A right  
frame of  
spirit in  
seeking di-  
rection.

give them arguments in one week, that then I would not speake against, but for, that which they held ; and then the Lord set me abundantly to study the divine Scriptures, which through ignorance or misunderstanding , I thought some thing in the word was *for them*, and something *against them*, while I thought to attaine it only by *reading* ; but when I saw it was too hard, then the Lord was pleased to help mee by *me-  
ditation* and *prayer* , and strong cryes, and then, and not till then, did I know what it was to pray *out of an apprehension of wants*. I tooke the truth, and error, with an equall hand, neither cleaving in my affections to the one, nor to the other , till God was pleased to reveale it to me ; but I desired God to shew me which was *the truth*, and he did accordingly

dingly. Those Scriptures I apprehended made against the truth, he shewed me they made for the truth. Now when the Lord had revealed himself in this to me, I was earnest with God that I might not only *know* these truths, but I might be able to *hold* out these truths so as to stop the mouths of *gainsayers*: 2 dayes after Gods revealing himselfe, these parties came, and God gave me to speak that they were not able to answer, and at that time God gave me a promise Joh. i. 50. *Jesus answered and said unto him, because I said unto thee I saw thee under the figtree, believest thou? thou shalt see greater things then these;* with which my Soule stood a little amazed what should be the greater things that should be revealed? I found then, that they should be these truths made known by *experience*

Joh. i. 50.

A particu-  
lar promise  
applyed  
generally.

to my Sonle. I went away rejoyning in hope to obtaine it ; from this work of God I concluded that there was a *work of grace* begun, which he would carry on to *perfection*. The next thing I thought upon, was to set downe to account the losse it would cost me to hold out these truths to the utmost, which was the losse of the favour of friends, *disengagement* to creatures, but there was an *engagement* to God, which made me resolute to stick to the truth, whatsoever it cost, in the *strength of God* : and then I saw a necessity of *walking more close with God*, in the wayes of his *worship*, seeking to him for *strength*, in every estate and *condition* what ever he put me into ; whether *spirituall or temporall*. When Satan saw that I indeavored to be *holy* and *strict*, he set before me a pat-  
terne

Her Pro-  
gress in  
Piety.

terne of *perfection*, by his shewing of me *perfection*; I by the strength of Gods grace had such a sight of *imperfection*, that I was lost in my owne *apprehension*, and concluded, that there was no grace because there was so much *imperfection*, and then God was pleased for to make me apprehend that Jesus Christ must come, and take away the *imperfections* of our duties, the *defilement* of sinne as well as the *guilt*, which he did by revealing those promises which he caused me to rest upon in that 2 Cor. 5.21. for <sup>2Cor.5.21.</sup> he had made him to be sinne for us who knew no sinne, that we might be made the *righteousnesse* of God in him. Mat. 1.21. *He shall save his* <sup>Mat.1.21.</sup> people from their *sins*, which I believed should be done for the future, though they were not done for the present; so that I saw

Satans  
policy.

Sanctifica-  
tion scene  
before Ju-  
stification.

The spirit  
of Adopti-  
on.

The bene-  
fit of fre-  
quent  
prayer.

Christ to be of use, to cleanse me, before I saw him *Justifying* my person, which was a great refreshment to my Spirit ; then I began to make use of those *weapons* that the Apostle speaks of, which are not *carnall* but *mighty* *through God* for the pulling downe *strong holds*, &c. and the Lord did give me much *sweetnesse* by *communion* with himselfe, so that I could goe to him more freely then to any *creature* under heaven, and the more *communion* I had with him the more *strength* I had against *temptation* and *corruption* : I found it to be the most excellent means under heaven, the more frequent the more familiar with God ; and now I began in some measure to apprehended what a *temptation* was, in a time of *temptation*, which was halfe a deliverance out of it : this through

through the mercy of God in Christ Jesus I found by experience, in *prayer*, and about *prayer*. I found first the subtily of Sathan's *temptations*, wherein I found him to be as great hinderer of that work of *prayer* as of any other; if he cannot keep from it, he will afflict and discourage in it; and notwithstanding all this, I was by Satan put upon it to question my *Condition* againe, but God gave me a word at the same time to stay my Soule upon, it was Gods token to know *Paul* by, *behold he prayes*, from which words I saw God took special notice of those that *praid* and waited upon him; and when the Devill saw me bent upon *prayer*, then he put me upon *prayer*, which in time I saw was his work, and in time it proved greatly to the Devils *disadvantage*, and much for my

Sathan's  
malice a-  
gainst the  
worke of  
*prayer*,

my *incouragement*. I found by experience that he is like an Ape *imitating* what ever good God does in the Soule: and there is need of much of God to discern his policy in this particular; he hath *counterfeit grace* as well as God hath *true grace*; and he hath evill *joy*, as God hath *Soule-refreshing*, *reviving* and *sweet consolation*, he will have *scriptures* as well as God, only his are to *discourage* from *duties*, and Gods to *incourage*; all the *wayes* of Satan are evill, and all the *wayes* of God are *exceeding good*, and his *paths* are very *pleasant*. When Satan saw he could not defile my soule by *one temptation*, he sets up on me by *another*, and with manifold *temptations* all at once. So that he put my Soule into a darke mist by his *temptations*, and I walked sadly for some Dayes together, to the wonderment of my

Note.

my friends that were about me. I could not expresse my selfe in any thing because my *temptations* and tumults in my spirit were so high in many things, but the *Lord* at that time did much *stay* and refresh my *spirit* with the word *Isay. 50. 10.* whereby Isa. 50.10. I saw that my condition at that time was no other, then was incident to Gods owne people, and so the *Lord* carried me on from one condition to another in straights, and revealed no more to me for the present then this, that my *condition* was such as was incident to the *Saints*.

The next thing I saw was that *Iesus Christ was the Iustifier of his people*, and that *Iustification was conveyed to the soule in a way of believing*: and then my Soule said, oh! that I could believe on him that *Iustifies the ungodly*. The more

More Illu-  
mination.

more understanding I had of God in that way, the more I saw of mine owne filthiness: I saw filthiness in the holy things of God, as performed by me, so that I found that word of the Apostle good *That in me(that is in my flesh)dwells no good thing, but to will is (by the grace of God) present with me, but how to doe good I found not*; which (through the grace of God) wrought in my Soule a restlesse desire after a *Christ* in a way of *beleevring*, that so I might fetch *strength* from *Christ*, for the subduing of every *corruption*, that I might know whether I were in a state of *Justification*; this I found, that the more Satan tempted me, that his temptations were as a weapon put into my hand to fight against himselfe withall; through the mighty *operation* of God, *his strength was made*

made knowne in my weakness. Still <sup>Faith hard.</sup>  
 God put into my Soule such a  
 restlesse disposition that I could  
 not be satisfied without Christ,  
 so that I said within my selfe,  
 give me a Christ or I dy: and  
 the *disposition* to beleeving I  
 found very *difficult* and hard,  
 when God set me upon it; a work  
 too hard for me, without the pow-  
 er of an *Omnipotent* God; which  
 made me the more eagerly to per-  
 sue it, at the hands of him who  
 was able to give it; God (when  
 his set time was come) wrought  
 every *disposition* in me futable to  
 the grace that hee was about  
 to convey to my Soule; and then  
 I saw nothing in any thing either  
 in *heaven* or earth that could doe  
 me good but the revealing *Iesus*  
*Christ* to my Soule. Duties  
 would not *justify*, no; *inherent*  
*grace* was no *Justification* in it  
 selfe,

The way  
 of obtain-  
 ing it.

2 Cor. 3.  
Last.

A Gospell-  
spirit.

selfe, though a fruit of *Iustification* yet no cause of it. *Iesus Christ* was the *all in all* both for *Sanctification* and *Iustification*; and there I saw a way to make use of Christ by way of *Iustification*; I saw more fully then before that all my *righteousnesse* was *imperfect*, but in Christ it was *compleate*: when the love of God was thus discovered to my Soule, then it did *constraine* me to work out of a *higher principle* then before; I thought with my selfe, were there no *hell* to punish, nor *Heaven* to reward, yet there was *comfort* enough in *God*, and in the *refreshments* of his *spirit* to carry me on in a way of *obedience* to his gracious, and holy *Law* and *Commands*; and then though I had matter e-nough within my selfe, to condemn me self by reason that grace which in me was weak, my flesh being

being full of all *imperfections*, yet I knew all was made up in Christ's *perfection*. I made use of the Law for a rule to walk by, not expecting to *fullfill* it; So that the law must have *Dominion* over a man (for a rule) as long as he liveth: who so casts the Law of God behind his back, surely hath not partaken so far as I can conjecture of the *saving grace of God*; and this I saw, that Christ came not to *destroy* the law, but to *fullfill* it; Christ is the *end of the law to every one that believeth*; we are not to throw it by, as of no use, but in what we fall short, to make use of him, that is of Christ to make it up: the more I made use of the Law, the more I saw that it was *holy, just, and good*. For *wee shoulde not walke as doe others (as men)* without a rule; there is infinite cause, that we should look

Her opinion of the Law, and of those that reject it.

to

Christians  
engage-  
ment to  
keep the  
Law.

A watch-  
full and  
zealous  
frame of  
Spirit.

Her sense  
of God.

to our Lords *Commandement*, as Christ kept the Commands when hee was upon earth, so doubtlesse he would have his people keep them; when we have such a blessed *Mediator* to stand up in the gap if in any thing the law condemns us, he steps in, and undertakes for us, he gave full satisfaction for the condemning power of it; but hath left the practical part of it for us to make use of. I was troubled within my self, if at any time I thought any thought, or did any deed, contrary to the command of God; yea how hath my Soule been grieved because other men kept not the law of God?

I found the actings of God in me and toward me, I prayed in another manner then before, that when I askt any thing for my selfe or others, *agreable* to Gods will, especially

especially in straights, I found a holy boldnesse and confidence that God would answer, and he did answer abundantly beyond what I can expresse, not because of my request, but because *Iesus Christ interceded*; he took my broken, and imperfect requests, & shattered expressions, and presented them blamelesse before God; not because I prayed, but because he delighted to shew mercy; and so engaged and encouraged me to wait upon him, in his service.

Her experience of God's hearing her prayer, and her right construction and use of it.

My soule can testify, I have had as much from God, in the way of that ordinance, as any: I have been filled as full of consolation, by God in that ordinance, as my soule could possibly attaine unto; I never wanted any thing for my selfe, or others, but I went to God for; there was none greater in heaven, or earth, I could

A rare experience.

resort unto ; I find him to be a  
fountaine never drawne dry ; oh !  
that none would goe to the Ci-  
sterne when there is so much in the  
The use of Fountain ! To looke at Cisternes  
Cisternes. as they are in themselves , they  
are nothing , but they may be  
made use of to Gods glory ; when  
used by God, and lookt at through  
God the Fountaine , whatever is  
done by the creature God doth  
(but by a *secondary* meanes ; ) So  
that it is *in* , and from the Lord ,  
that we have all that we enjoy ;  
and when God brought me to  
the bed of *affliction* , then he was  
pleased to make a *report* a new of  
all that he had done for my soule ,  
which made my heart to *burne*  
within me in *love* to God , and  
with desire to make known too-  
thers how *good* the Lord was to  
my soule ; all his dealings with  
mee to *soule* and *body* I appre-  
hend

Sweet ap-  
prehensi-  
ons.

hend are in much *love*; so that the place I found *experimentally* true, Rom. 8. 28. Gods gracious dispensation in fitting me for *affliction* was exceeding great; so that I may say with Job that *nothing came upon me but the thing I feared*. God was pleased to tell mee what he was about to do, and that in a way of answer to prayer, I could conclude as confidently that *affliction* should come, as if it had been upon me already; and God gave me a strong *resolution* to abide his *pleasure* whatever it was. And after some time of prayer he gave a promise suitable to the condition he was about to bring upon me, the promise was, *Happy is the man whom thou correctest*; &c. And he hath taught me four things necessary and suitable to every afflicted condition: whatever. The first

Rom. 8.28.

Four things  
suitable to  
an afflicted  
condition.

is to eye the hand of God in the affliction; for the seeing the hand of God made mee silent in his presence, and made me willing to submit to him. The second thing was, that he shewed me his face and presence, which is better than life. Thirdly, He brought off my will to submit to him, as to a father, from many speciall places of divine writ. Fourthly, He made

Godsgraci-  
ous dealing  
with her in  
relation to  
Affliction.

¶ Ends of  
Affliction  
apprehen-  
ded by her.

me more than in an ordinary way to drawe nigh to God, to know why hee did contend with mee; one end was for sin; sin hath a being, though not a reigning power in me, for which cause I have cause to lay low. A second end was for exercise of faith and patience and other graces. A third end was that I might have liberty to take occasion to make a report to others what God hath done for my soule, that by this meanes, I might

might bring some honour to God.

A fourth end was, *that I might be set upon that evangelicall worke of setting forth the high prayses of God*; which work though I could do it to the utmost here, yet its nothing to what shall be in heaven: And therefore I desire to blesse God that there is an *eternity* to praise him in. In my affliction God hath verified many places of Scriptures which I see to be *experimentially* true that I did not see before; so that I am constrained to say oft, and againe, *What am I?* and *what is my fathers house?* *that the Lord should bring me hither to?* and with David, *Lord what is man that thou art mindfull of him, or the sonne of man that thou shouldest visit him.* Another <sup>Mercy in</sup> judgment thing I have observed in my affliction, that God hath wonderfully chayned up Satan in this affliction. He was never let loose up-

on me but twice in all my affliction: he came forth often like a lion, but in a *chaine*, roaring for his prey; but God stopt his mouth, that he could get no dominion over me. Those two times he was let loose, The first time was about my *spirituall condition*: he would have troubled me with three things, as he did Christ by queries; First *how I knew that I was a child of God*, And secondly *how I could make out my interest in Christ*, whether it was fancy or *delusion* or whether *reall*: Next thirdly he would have perswaded me that I laye under the guilt of some sinne, that was not pardoned; my answer was to the first, I knew I was a child of God, by his *Word & Works* God made it out to me: to the second I answered, *that God had assured me of an interest in Christ*, by a promise of the spirit, bearing witnesse with

Her strenght  
against Sa-  
than.

with abundance of of consolation that I was his spouse : thy maker is thine husband &c. To the third I answered, God pardoned all finnes in respect of himselfe at once. I only did lye under the guilt of some sins, but God came in abundantly with a promise that God acquitted me from all. And so Satans objection was fully answered ; and I abundantly delivered. Another temptation was about the time of Gods taking away my neare *relation* which was a *sister* of mine, he took an advantage by the weaknessle of my body oftentimes to trouble me with many *thoughts* of her death, and the manner of it, (both sleeping and waking) and I was in some question about her *eternall* condition : at first I thought it was rather some peece of Nature than any temptation; but as soone

as I saw it was a temptation, I set my selfe to seek God against it; And I had this answer from God, after a few thoughts, in seeking, that the Lord would rebuke the devor-  
rer for my bodies sake; and from this scripture that the God of Satan would bruise Satan under my feet shortly: and for my sisters condi-  
tion, and the manner of her death, God gave this word, *Is thy eye evill because mine is good? Shall I not doe with mine owne what I will?* aye (said my soul) if she were his, I could be the better perswaded to give her up to God; then God told me, *he lookt not as man lookt;* but if there were any work of God he would owne his owne work, but

Her stoop-  
ing to Gods  
soveraignty however he caused me to leave her to his prerogative royall who judg-  
eth righteous judgement.

I saw a necessity of frequenting the best meanes: once in speci-  
all

all I saw abundance from God, to Her care to  
 incourage me in that way : my Father and Mother commanded me honour her  
 to goe one way to hear, and I was Parents in  
 put upon it, to goe another way, what she  
 for which they were very fierce might, with  
 and violent, the Lord was security to  
 pleased to put me upon it, to inquire her conscience.  
 what I should doe in this parti-  
 cular, and while I was thinking,  
 the fifth commandement came  
 into my thoughts, honour your Fa-  
 ther and Mother, &c. Then I began  
 to Thinke what honour was due  
 to them, being desirous to give  
 them that honour that I was com-  
 manded ; if they commanded with  
 God, I was ready and willing to  
 obey them, with cherefulnesse :  
 but seeing they commanded con-  
 trary to God, I saw the command  
 of God greater than their com-  
 mand : and I went to the word,  
 and God met me there, in such a  
 way

Her resolu-  
lutenesse  
for God.

way that he gave me *incouragement* to goe through *opposition* and *difficulty* in time to come, whatever I should meet withall (though they were stripes) I was willing to give my *back to the smiters*, rather than to give up my *conscience* to be racked; the opposition of the creature is not much when **Gods** makes it easy. This & other *experiences* I have had of **Gods** *power* and *goodnesse*, in a way where I met with *opposition*: So that its good to be *resolute* for **God**; though you may lose some favour with the creature, yet yee shall be double gainer if you may enjoy the favour of **God**: *the light of his countenance* is better than life. The next thing I saw was, that there was a *faith* which was according to *sight*, like that of *Thomas*, *He believed because he saw*: and another *faith* be-

beyond sight, which was to believe upon the sight of the actings of grace plentifully upon my soule. When God withdrew the fence of his love, so that I did not enjoy the dayly *incomes* of Gods love, I was constrained to live upon the *immunity and unchangableness* of God. Strong Faith. Notwithstanding the great mercy and favour of God formerly conveyed, I was constrained with David to cry out, *Restore to me the joy of thy salvation*; and on. A desertion. then I apprehended that Christ was absent, at which time I lived *solitary*, and in the *Darke*. I lookt upon Christ as a husband, but yet as a husband going a Journey, and hid behind a curtaine, so that my soule was as the spouse *restlesse* in looking out to *inquire* after him: but in time he sent many love letters to me which were these, Her carriage in it.

To

To you that feare my name,  
 shall the Sunne of righteousness  
 arise with healing in his wings :  
 Though I did not feare him  
 perfectly and as I ought, yet I  
 had some desires to serve him  
 in truth. And another was,  
*Hee that shall come, will come,  
 and will not stay* ; yet some-  
 time by reason of his absence I  
 wondred what my temper was,  
 and said, what is God about to  
 teach me? oh that I knew his  
 mind ! and I would doe it ; oh  
 that I knew what my present con-  
 dition were ! and in time God  
 graciously came in with this  
 scripture, and perswaded me with  
 Gal.2.20. Paul, that the life I now lived  
 was by the faith of the Son of God,  
 a Cor.13. who loved me, and gave himselfe  
 Her reco. for me. And that his grace was suf-  
 very out of fient for me : and at last I saw him  
 her deser- (behind the curtaines) I saw him  
 but

but could not *injoy* him : at last I found him whom my soule loved.

God hath not set me a president, in respect of my bodily affliction, but he hath caused me not to repine against him, if he make me a president to others ; so I may be serviceable and be made instrumentall for the good of any poore soule, my soule is satisfied, and I am abundantly willing to submit, so God may be glorified, and any poore soule edified : it is satisfaction enough to me, so I may be an instrument in Gods hand for any spirituall good. The paths of God are pleasant paths, I could wish it were more and more *my meat and drink to doe the will of my father*. I feare more that too much *impatience* should break forth for an earnest desire for *beaven*, than any thing for

Her sweet  
Gospell-  
spirit in her  
sad Affi-  
tion.

for I found some deceit in my heart, in that particular, break out once, And I have cause to feare there is more of the fire, if the Lord doe not quench it. I being once in my owne apprehension, and in the sight of many beholders at the point of death, not expecting to live many

Her impa-  
tience of  
staying  
here. dayes, I apprehended God sending forth two messengers, the one was the grim serjeant *Death* with a commission from God to arrest the body: I apprehended that the *rest* of the body should but set the soule at liberty. The other messenger sent from God was the *Angell* of God with a commission from God to carry the soule to the place of *Just men made perfect*, so that I was perswaded to bid *adue* to all creature-engagements, onely I was to work while it was called to day, the works

works of God, for the night was at hand when I should no more work with the Saints on earth. It was such a refreshment to my soule, that my time was at hand, that I was glad to be *uncloathed* that I might be *cloathed* upon. So that I could say, *oh death where is thy sting?* *oh hell where is thy victory.*

I was taken up much 2 or 3 dayes in the work of exhortation of friends that came to visit me; then the Lord sent a messenger of his who made a new *report* again of my *Fathers house*, which was much illustrated to me by an instrument of his. I could not but expresse to them who came to visit me what great things were to be injoyed in my *Fathers house*, & said, *oh!* that they might come to me: and to the Instrument I said; if God had sent him to make a *report* to dye to the Lord.

part of these things to my eares, I bid him speake on: for I was willing to heare what God would speake to me by him. I was much conversant in the *meditation* of these things for twenty four houres or there about: but before I was out of heaven in my thoughts, I felt a thorne in my flesh, Satan buffeting of me, arguing thus against Gods proceedings, by reason of the dispensation of God changing my bodily condition, promising me some continuance in the Land of the living for a season: here I found the rebellion of the flesh with the opposition of Satan to quarell against God, being unwilling to abide in the flesh, notwithstanding God saw it was better for me to be in the body for a time. I desire what ever seem good to God may not seeme grievous to me. I had no quiet

A sweet  
frame of  
spirit.

quiet nor rest in my soul till I saw  
 this distemper (my unwillingnes to  
 submit to the wil of God) wrought  
 out, and for that the Lord made me  
 to seeke him *earnestly*, and he was  
 found in the day of my *affliction*; I  
 said within my self, *what good would*  
*my life doe me*; if God did not take  
 away the evill of sin? my affliction  
 was nothing, but my sin was my af-  
 flition; and the Lord *harkned and*  
*heard*, and took away my *sin*, & then  
 I found my affliction nothing;  
 though greater than formerly, yet Affliction  
casie.  
 as casie as ever: then the Lord put  
 me upon it to consider, why he de-  
 laid his coming, in that way wher-  
 in I apprehended he was about to  
*Come*, & I apprehended these to be  
 the ends. First, *To let me see the evill* Her holy  
interpreta-  
tion of  
*of my heart*, what I was in my selfe,  
 refractory & rebellious; & another  
 end was, that I might see the worke Gods dea-  
lings to  
wards her.  
 of Gods grace in the hearts of some,

E and

and be instrumentall to doe some thing for their good (if God pleased to incline me) for the helping forward of that work of his : for I apprehend I shall work no more for the Saints after this life; though Jesus Christ worke for the Saints in Heaven , as well as when he was on earth, yet the Saints work for the Saints only in this life. The other end was (as I apprehend) that I might live to take care for a Child ; and to engage some honest man to take him ; which is partly effected. Another end (I apprehend) was that I might take notice of the answer of the prayers of others.

Againe, having been taken up in my thoughts more than ordinary in and about the differences of the times among the Saints, in these late yeares, in, and about some

some Circumstances about Religion, as I apprehend; and I was perswaded that the circumstance was nothing, in comparison of the substance: some said this was the way, and some said *that was the way*: some were for a separated Church, others for a mixt Church. First this I was perswaded, *that Iesu Christ was the only way to salvation, by a worke of grace in the hearts of his people*. But I apprehending that the society of Gods people was very usefull, and that those of the Independent society, as they are called, did make an improvement of the society of the Saints, more than those that were out of that way did for the present; It made me to have some inclination to that way, and thereupon to apply my selfe to God for his direction in it what to doe; then I saw that

Her opinion concerning the differences of the present time.

the *Independent society* went into their way in and by a *covenant*, which I could not see any ground for : whereupon I desired their grounds, but found little or no satisfaction. Their scriptures were Exod. 19.6. Ezek. 16.6,7,8. Ezek. 16.6, Jer. 50.5. Acts 5.13. Eph. 4.3. Be 7,8. *knit together in love*, which say Jer. 50.5. they, implies a *covenant* : but I Acts 5.13. could not see by *their light*, but Eph. 4.3. did apprehend that that scripture was directed to the *Saints in general*, and not to *Congregations* in particular : then they said they Her opinion concerning entering into Church-fellowship by a Covenant. prest not their covenant as absolutely necessary, but left it as a voluntary act ; then I began to think whether a voluntary vow were lawfull to be taken in matters of Religion, which I find lawfull in scripture ; as David did vow against his sin ; and its put upon record in scripture, that if we vow

so God we must not deferr to pay it :  
 then I began to think that the so-  
 ciety of Gods people was *usefull* ;  
 and if it could not be enjoyed Note.  
 without *covenanting*, its just with  
 God to give us up to *covenanting*  
 for the *hardnesse* of our hearts, who  
 would not willingly do it without  
 this. And I conceive that *David*  
 could not come up to duty as he  
 would till he came to *covenanting* ;  
 but I began to think whether this  
 covenant so much prest was my  
 duty, viz. to *joyne in a way of Co-*  
*venant for the injoyment of the so-*  
*cietie of the Saints* ; and after seek-  
 ing of God, he gave me this place.  
*If thou doest not vow thou doest not* Her deter-  
*fin* ; and it satisfied me that I mination  
 might enjoy the society with the  
*Saints* out of the way, and therof  
 fore saw no necessity of ingaging  
 my selfe in the way.

And he also gave me these places to satisfie me further, be ye followers of me as I am of Christ, That is, in this, that I desire to know nothing but Jesus Christ, and him crucified, and this Scripture, this is eternall life, to know God, and Jesus Christ, whom thou hast sent, and this of the Apostle, Brethren have fellowship with us, for truly we have fellowship with the Father and the Son the Lord Jesus Christ. Then I could not but break forth into blessing of God, that I have had much fellowship with the sonne the Lord Jesus, and as much as God hath scene good for me with the Saints: so that I have cause to blesse God, and to trust in God who hath given me society with the Saints, out of the way, as much as in the way: so that that which God gives is not

not in reference to the way ; but to his owne love : I see nothing in the way, but what hath beene injoyed out of the way : and therefore not to be so much lifted up, as it hath beene and is by some.

I pray God that while others ingage themselves by covenant, to watch over so many soules in a congregation (which is a great work) they be not to negligent in watching over themselves.

**FINIS.**

---

(17)

qui agnoscit et sollicitus est in de-  
grediens. I : sollicitus est in  
miseria et conditum est in exortu et in  
hunc : non sollicitus est in longiori  
et in diversis et sollicitus est in  
videlicet fortitudine et in operibus

• 3145

THE  
LIFE & DEATH.  
OF  
A true CHRISTIAN:

Deciphered in a Sermon Preached  
upon the 14 Rom. 6,7 Vers. At the  
*Buriall of Mary Simpson*; a Re-  
ligious young Maid, lately li-  
ving in the City of  
*Norwich.*

---

BY  
JOHN COLLINGS, Mr of Arts, and  
Preacher of Gods Word to Saviours  
Parish in the said City.

---

2 Cor. Ch. 5. v. 2. *For in this we groan earnestly,  
desiring to be cloathed upon with our house  
which is from heaven.*

Verse 3. *If so that being cloathed, we bee not  
found naked.*

---

London, Printed for Rich. Tomlins. 1649.

ETA A

## ATTACHMENT

1. *Leucostoma* *caninum* *Leptocephalum*  
2. *Leucostoma* *caninum* *Leptocephalum*  
3. *Leucostoma* *caninum* *Leptocephalum*  
4. *Leucostoma* *caninum* *Leptocephalum*  
5. *Leucostoma* *caninum* *Leptocephalum*  
6. *Leucostoma* *caninum* *Leptocephalum*  
7. *Leucostoma* *caninum* *Leptocephalum*  
8. *Leucostoma* *caninum* *Leptocephalum*  
9. *Leucostoma* *caninum* *Leptocephalum*  
10. *Leucostoma* *caninum* *Leptocephalum*

1. *What is the meaning of the word "GOD" in the English language?*

THE LIFE AND DEATH OF  
A TRUE CHRISTIAN.

At Rom. 14. ver. 7, 8.

For none of us liveth to himselfe; And  
no man dieth to himselfe, but whether  
we live we live unto the Lord, or whether  
we dye, we dye unto the Lord.   
Whether therefore we live or dye, we  
are the Lords.



Concerning the Author of  
this Epistle, none is so ignorant  
but knowes it is  
Paul. It was writtent to the belie-  
ving Romans. For the subject mat-  
ter of it, it is an Elaborate dis-  
course, clearing up the Doctrine  
of

of *Justification*; that's the subject of the doctrinall part of it, in the eleven first chapters: the ensuing part of it is more *practicall*, in which the Apostle gives severall precepts to the Believing *Romans*, whether in *publicke Offices* or in *private relations*, Instructing them how to carry themselves towards **God**, and each towards another.

In this Chapter he instructs them how to demeane themselves towards their *dissenting weak brethren*. In those primitive times, there were some **Christians** that were stumbled at the present *abrogation* of the *ceremoniall law*, and were not so fully as others instructed in the *Doctrine of Christian liberty*, purchased by the coming, and suffering of the Lord Iesus Christ. Upon this, from the too rigid Cen-

Censoriousnesse of other Christians, there grew a division, and (as I am apt to beleeve) a separation in the Church : It seemeth the stumble was concerning two points of the ceremoniall law ; First, The *eating of meats Unclean* by the law : Secondly, the other, the *Observation of such dayes as according to the Iewish law were to be kept holy*. Those Christians that were well instructed in the Doctrine of the *liberty* purchased by Jesus Christ from those *Iewish ceremonies*, rightly conceived, that First, Those beasts which were *Uncleane to the Iews* were *not now Uncleane* : It was since then that God had given leave to Peter to *kill and eate*, with a command to him, to call nothing *Common or Unclean* which he had *sanctified*. And I conceive that piece of the Ceremoniall law did typifie

typifie the Uncleanenesse of the *Gentiles* : till the *Partition wall* was pulled downe ; and 2. They knew that under the *Gospele*, Christians were by no morall precept engaged to keep any day *holy* but the Lords day : yet the other Christians not seeing with so cleare a light , as they saw, durst not doe these things, but still persisted in abstaining from some *meats*, and the *observation* of some *holy dayes*, which needed not, had they been but well instructed. But as the consciences of these were too *scrupulous* and *Superstitious* ; So the spirits of the other were too *rigid* and *censorious* , presently upon this to refuse *communion* with them. The Apostle therefore in this Chapter writes to them , to mind them how to carry themselves towards their weak brethren.

First,

First, He gives a generall precept,  
 To receive them : but wisely,  
 Not to doubtful disputations: and ne- Through  
 gatively, v. 2. not to despise them : we the weak-  
 ought not to despise but brotherly to nes of their  
 Receive those that differ not from us faith.  
 in fundamentals though they cannot  
 agree with us in circumstantialls. For  
 I conceive that the difference  
 was not here a thing indifferent,  
 it was utterly *unlawfull*, and *su-*  
*perstitionis* to keep Jewish holy-  
 dayes by vertue of an obligation  
 from the *Ceremoniall* law. It  
 was *unlawfull* for them to ac-  
 count those creatures *Common* or  
*uncleane* which the Lord had *San-*  
*ctified*, yet faith the Apostle, *be*  
*tender of them*. First, despise them  
 not. Secondly, *pazzle them not in*  
*doubtful disputations*. Thirdly, *do not*  
*judge or condemne them*. Fourthly,  
*Receive them*, into your hearts by  
*love and piety and affection toward*  
*them*,

them; Into your Congregations not refusing *communion* with them. Now having given them this generall Lesson of Exhortation, he presseth it in the ensuing verses, by severall Arguments; The first is laid downe v.3. *God hath Received him*: Received him, how? he hath loved his soule in Jesus Christ, and *united* him to himself; will ye reject whom God receiveth? doth God think him worthy of his heart, and doe not you think him worthy of yours? will God receive him to everlasting *communion* with himselfe, and is he not worthy to be received into the *Communion* of your Congregations? Secondly, *from the very law of Nature*; who art thou that condemnest another mans servant? he stands, or falleth to his own master. This is spoken to dissuade them from censuring

censuring or judging ; why saith the Apostle, he is Gods servant not yours, who bids you judge him ? leave him to his owne master , and doe not you exercise a rigid unwarrantable Mastery over him . Thirdly, *from the love of God to him, Yea he shall be established.* God that hath shined in with some light of knowledge ; and faith, into him, will in his due time ( saith the Apostle ) shine with more ; that though he seemes to be now weak, yet he shall be strong ; though he be a little staggering, now for the present, yet he shall be settled , and established ; and this is proved from the two strongest Arguments in the world, to assure to a true Christian the accomplishing of any promise for the carrying on any work of grace . First, *Gods power.* v.4. *He is able to make him stand.*

F

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Secondly, Gods love, he will doe to his utmost for him, he shall be established. The word is *passive* to denote the frenesse of Gods act in it.

A fourth Argument is drawne from the joint designe that these dissenting Christians (and that in this very busynesse) carried on with those whose Spirits were more cleare in the thing, viz. The glory of God, Indeed if they were such base prophanie wretches, as kept up these ceremonies out of a superstitious humour, Holy dayes, meerly to eat, and drink in, and rise up to play in, to be dayes of prophannesse, &c. or if they kept up these meerly to disturbe the Church of Christ, or to deny Christ to be come in the flesh, then it were something; but being the case is so, that they are such persons as truly aime at the glory of God in this action, and

and dissent because they are not yet fully convinced that they are freed from these ceremonies; and think they should dishonour God in disobeying his command, if they should not; *Beare with them.* Yea (may some say) but how should we know this?

First, the Apostle proves it,  
 1. *From the manner of their observation of these dayes, and eating these meats.* 1. They observed them to the Lord. They ate to the Lord, *giving God thanks*: they did not barely observe the Ceremonies, but with a great deale of holinessse, that the shell and the kernell went together.

Secondly, he proveth it, from the generall scope, and aime of every true Christian both in his life and death. *For none of us liveth to himself, &c.* They are some of *us* (saith the Apostle) true beleevers

in whom the grace of God dwells.

Now

*None of us liveth to himselfe, and  
No man dieth to himselfe. For  
whether we live we live unto  
the Lord, and whether we  
die we die unto the Lord: whe-  
ther we live therefore or die  
we are the Lords.*

Thus I have brought you to my text, which is a short Account of a Christians Pilgrimage. The life and death of a Saint. In it consider

*First, The particular Life and  
of a Christians Death.*

*Secondly, The summa totalis  
of it.*

The particular of it is set down, first, Negative; *None of us liveth to himselfe, and no man dieth to himselfe.* Secondly, Affirmative; *Whether we live we live unto the Lord, and whether we die we die unto the Lord.*

Then

Then there's the Totall summe,  
 Whether therefore we live or die we  
 are the Lords. Or if you please,  
 Here's the doctrine, *No beleever*  
*lives to himselfe, nor dies to him-*  
*selfe, but if he lives, he lives to*  
*the Lord, and if he dies, he dies to*  
*the Lord.* Secondly, Here is an  
 Inference from the Doctrine, a  
 Consolatory Application: *whether*  
*therefore we live or dy we are*  
*the Lords.* Or (as a learned Com- Pareus ad  
 mentator well notes) heres a Rea- locum.  
 son of the Doctrine, why we  
 should in our life live unto the  
 Lord, and in our death dye unto  
 the Lord: Because in life and  
 death *we are the Lords.*

There is no great matter difficult  
 in the words, that which is to be  
 opened about them, I shall open  
 in the Doctrine. And that I may  
 contract all as short as may be,  
 I shall summe up both the verses

in this one Proposition of Doct-  
rine.

Doct. That all believers, who  
while they live, live not to  
themselves, and if they dye, dye  
not to themselves, but whiles  
they live, they live to the Lord,  
and when they dye, they dye to  
the Lord, whether they live, or  
dye are the Lords: and because  
in life or death, they are the  
Lords, It is their duty not to  
live, nor dye to themselves, but  
to live and dye to the Lord.

It is large, but easy to be re-  
membred, because in the words  
of the text. For my better pro-  
ceeding in the handling of it, and  
for the helping of your memo-  
ry, I shall branch the doctrine  
into these four particulars which  
I will handle distinctly, and ap-  
ply joyntly.

1. That

1. That the belieuer in his life is the Lords.
2. That because of it, he ought not to live to himselfe but to the Lord.
3. That when he dyes he dyes not to himselfe but unto God.
4. That in death he also is and shall be the Lords.

First of the first. 1. That the true belieuer in his life is the Lords. I shal open it, and shew you in what respects, and prove the particulars as I passe them by, shortly. I shall open it but in three particulars, 1. *He is the Lords by purchase.*  
 2. *He is the Lords by Possession.*  
 3. *He is the Lords by neare Relation.*

First of all, *He is the Lords by purchase*, and a deare purchase; The Lords Purchase.  
 he hath purchased them with his owne blood. Acts 20.28. The mother that hath had a painefull travell fayes to the child, A

deare child thou hast been to me,  
 and Zipporah to Moses, surely a  
 bloody husband hast thou been to me.  
 God may say, Beleevers! Children!  
 you have been deare Children,  
 bloody children unto me, you  
 have cost me my owne heart blood,  
 a great ransome! They are called  
*the Purchased possession.* Eph. 1.14.  
 And a dear purchase too that cost  
 the owners heart blood. Christi-  
 ans, speak truth, doe you not  
 think you cost Christ more then  
 ye are worth, bodyes and scules,  
 and all? It is true to purpose too  
 that the Apostle sayes. 1 Cor. 6.  
 20. *For ye are bought with a price,*  
*therefore, &c.* a price indeed yet nei-  
 ther silver nor gold (of that Christ  
 had none,) but what he had he gave  
 you, and gave for you, even his own  
 life for a ransome for the sins of  
 many; never was there so deare a  
 bargaine, and yet never fewer  
 words

words spent about one. He bought them of the *Father*. Joh. 10. 29. and Joh. 17. Indeed there it is called giving, but he gave his *blood* for them: and yet there was an act of grace in the *Father* giving the *Elect* to *Christ*. It is true, you may say, that they were the *Devills Captives*. Eph. 2. v. 2, 3. But I answer, that the *Devill* was but Gods jayler, hee keeps them by nature in a *Captivity*, but it is for a debt due to the *Fathers justice*. Now God gave them to *Christ* paying such a *price*. One would wonder to think, he should meddle with so hard, and *unprofitable* a *bargaine*, but yet he did, and with such *alacrity* that there was scarce too words betwixt his *Father* and him about it. The *Father* writ downe in his book, *If you will have them thats the price, you shall goe, and doe my will* (which is taking

ing upon you their nature) Suffering, Dying, &c. Christ presently subscribed Done: and by such a day it shall be all paid, *Psal. 40. v. 7.* *Heb. 10. 8.* *In the Volume of thy book it is written of me.* Lo! I come to doe thy will, O God! There shall no more words be made of it (saith Clift) I will doe it: Thus there was a *Covenant stroke*, betwixt the Father and the Son for *The purchased possession*. Thus they are the Lords by Purchase. *Pretium Sanguinis*, the price of his owne deare heart blood.

*1 Pet. 5. 3.* They are the Lords *Possession*: *Eph. 2. 22.* They are his owne, he calls them *Tit. 2. 14.* *1 Cor. 3. 17.* his *heritage*, his *habitation*, his *peculiar people*, *The sheep of his pasture*, *The sheep of his flock*, *The temple of God*. His title to them I cleared before, but not altogether. All title you know is either, 1. By *inheritance*, or 2. By *purchase*; or

or 3. By *gift*. God hath evety  
of these wayes a title to beleevers.  
1. By purchase. So I have already  
cleared Christs title to beleevers:  
I shewed you, 1. Of whom he  
bought this *posseſſion*. 2. Out of  
*whose bands*. 3. *What he paid for*  
it. But you know if a man con-  
tract with another for a house or  
ground, and after such a contract  
pay the price for which he con-  
tracts with him that hath the sale  
in his power: yet after all this he  
must have *posseſſion* given him, and  
then it is fully and most properly  
called his own. Beleevers are the  
Lord Christs thus; he hath not on-  
ly contracted for them, and paid his  
full price, but he hath also taken li-  
verey, and *seisin* of them. Joh. 10.  
29. *The father hath given them to*  
*him*: and Joh. 17. *Of all that thou*  
*haft given me I have lost none*.  
And now they are his *inheritance*,  
he

he hath the *fee simple* of all his *Elect ones*, and by his 1. *Assuming* their flesh hath taken *livery*, and *seisin* of their natures. 2. *Mystically Uniting himselfe unto them*, he hath brought himselfe and his furniture for his house, all the graces of his holy spirit, to dwell in them; nay they are his *peculiar Mansion* in whom he delights to dwell: *you have I knowne* (saith he)

**Amos 3. 2.** *above all the Nations of the Earth*: though all the world be mine, and I can pitch my *tent* any where, and dwell in my owne too, yet *you only I have knowne*; you are the *Mansion-house* which I set apart for my glory; where I will come and keep house my selfe in person. They are the Lords possession: thats the second.

3. They are the Lords *by neare Relation*. Neare relations are ordinarily by way of appropriation called

called ours; *wives*, and *children*, and *servants*; we say of such a woman, or child, or servant, *she* is such a mans *wife*, or it is such a mans *child*, or they are such a ones *servants*: thus are beleevers to be appropriated to God. You may say concerning a beleever, There goes the *child* of God. Gal. 3.7. There goes the *heire* of Jesus Christ. Rom. 8.17. Children not begotten according to the *flesh*, but of the *immortall, incor- rapible seed of the word*. 1 Pet. 1. 23. You may say of them, 2. There goes the Lambs *wife*, the *wife* of the Prince of glory, the Kings daughter. Eph. 5.29,30, 31,32. Hosea 2.18. You may say of them, 3. There goes one of Gods *servants*. 1 Cor. 7.22. Abraham was stiled by Melchise-dech, *the servant of the most high God*. Paul often stiles himself *the*

the servant of Jesus Christ. Nay

45 They stand in the relation of  
members, to Jesus Christ the head.

1 Cor. 6. 16. This is by reason  
of the neare mysticall unspeakable  
union that is betwixt the Lord  
Jesus Christ and the soule. Joh.

15. 3. I in you, and you in me. We  
are flesh of his flesh and bone of his  
bone, Eph. 5. 29. 30. &c. ~~ut in personam~~.

So then? can you say of your wife,  
she is mine? canst thou say of thy  
child, it is mine? canst thou say of any  
servant that thou keepest, he  
of she is mine? Nay nearer yet:  
canst thou say of thy right hand,  
or foot, or any member of thy  
body, it is mine? So is the be-  
liever Christ's: Christ's purchase,  
possession, Servant, wife, child, bro-  
ther, member, &c. Believers then  
while they live are the Lords. Thats  
the first branch, and that is plain.  
Proceed we now to the second, and  
that is,

2. Branch

## 2. Branch.

That because of it, it is his duty while he lives not to live to himself but to the Lord.

In the opening and handling of this, I will doe these three things.

1. I wil shew you, how a man may be said to live to himself, and what that meanes.

2. I will shew you, how it is the beleivers duty to live unto God, and what that meanes.

3. I will shew you, how the consideration of this that a believer while he lives is the Lords, layeth an engagement upon his heart, while he lives, not to live to himself but to the Lord.

Of all these briefly, and first of the first.

How may a man be said to live to himself, and what doth that phrase mean? A

A man may be said to live to himselfe, either in a *Civill* or in *adivine* and *Theologicall* sense, in a *Civill* sense a man may bee said to live to himselfe, *when he is free from all relations*, when he trades for himself, and lives upon his owne hand as we say; thus questionlesse the beleever may live to himselfe. Or 2. *Civilly*, a man may be said to live to himselfe, that is *suo commode*, to his own back and belly meerly, that as we say *none eates of his meat nor drinks of his cup*, nor is a penny the better for him, thus a beleever will hardly live to himselfe. Or 3. *Civilly* a man is said to live to himselfe, in respect of *Communion*, when he is *nulli comes*, a companion fit for none, either in regard of the *moresity*, or *sullennesse* of his temper. But none of these hits the sense of the text, which

A

(que-

(questionlesse) is not to be understood of a privacie of civill life, but in a divine sense; and so a man may live to himselfe two wyes, none of both which are competent to a beleever. Not

Formally; not to please himself, not following the corrupt dictates of his owne flesh, as the base prophane wretch, to whom the Devil doth but say *goe, and he goeth*; or come, and he cometh; and his base heart sayes but *doe this, and he doth it*; this is often called in Scripture *living to the flesh*; and *living to sin*. Thus the beleever lives not to himselfe. Nor

Finally; a man may be said to live to himselfe, when all the actions of his life pursue but his owne worldly interests of greatness, and wealth, and honour. The beleever in his life drives on Gods

G interests,

interests, trades for glory, and acts for his Master; himself is but a factor here in a strange country: whether he eateth, or drinketh, or sleepeth, or trades, or whatever he doth, he doth it for the glory of God, whose factor he is. *Phil. 1. 21.* *To me to live is Christ, and to dye is gaine, or (as others read it) [to me both in life and death, Christ is gain.]*

Thus I have explained the first particular, and by opening of this, I have also given some light to the other, and in part shewed you what it is for a Christian to dye to himself, which I shall further enlarge my selfe upon by and by.

The second thing to be opened is what it is for a beleever to live to God, and how a beleever may be said to live to the Lord. I will open it in three or four particulars. 1. A beleever may be said

faid to live to the Lord Ratione Tu-  
is, by way of Right, owning, and  
acknowledging God to be his  
God, as a Sonne lives to his Father,  
and a servant to his Master: wea-  
ring Christ's livery, and acknow-  
ledging himselfe to be Christ's  
servant. Proclaiming with David,  
Psal. i. 16. Truly Lord I am  
thy servant, I am thy servant, and  
the sonne of thy handmaid: for thou  
hast loosed thy bonds. Yea and this  
he will doe in all places, and com-  
panies: if Jesus Christ be named,  
he is not ashamed to say (with M.  
Herbert) *My Lord, and Master.*  
He every where acknowledgeth  
his subjection, and duty to God,  
by his service as his *Master*, by his  
homage as to his *Sovereaigne*, by his  
dutifull feare as to his *Father*, ac-  
cording to that of the Prophet.  
Mal. i. 6. *If I be a father where is  
my honour, and if a master where is*

my feare? He every where honours God as his *Father*, and feares him as his *Master*.

Secondly, The beleever lives to God *formally*. He followes the *dictates* of his *word*, and the *motions* of his *spirit*. He is come into the world to doe his will, he knowes that for this end he was borne, and readily in the whole motion of his life sayes, *I delight to do thy will O my God*. If God in his *word* or by his *spirit* sayes to him *Goe, he goes, Come, he comes, doe this, he doth it*. He disputes not the *rebellion* of his *owne will*, nor private *interests* of his *owne spirit*, against the *will* of God once *revealed* unto him.

Thirdly, The beleever lives unto God *finally*. The whole end of his life, of all his actions, words, tradings, recreations, is to *glorify God*, and he doth nothing but he pre-

prefaceth this question to it, how may God have glory? what shall God get by this Action? this is the *designe* he drives, the *interest* he pursues, every of his *arrows* are *levelled* at this *white*, and all his actions ordered to this *end*, it is his work to *glorify God both in his body, and spirit*, according to the Apostles exhortation. 1 Cor.6.

20.

Lastly, He lives unto God *dependently*. Indeed this is rather a *living upon God*, but yet it is a *living unto God* too: *The life which he now lives is by faith upon the Son of God.* Gal.2.20. He cleaves unto God in all the Conditions, and all the Relations of his life; *Thus he lives not to himself but to the Lord.* Yea and Thirdly,

The third branch,  
*It is his duty therefore while he lives not to live to himself,*

but to the Lord : because while  
he lives he is the Lord.

Which is the third thing.

This is plaine if you doe but  
consider what I said before in  
the particular explanation of  
the first branch of the Doctrine,  
viz. How far the beleever while  
he lives *is the Lord*.

1. *Because he is the Lord's pur-  
chase.* What ? shall I buy a ser-  
vant, and shall he serve another  
Master ? Shall I buy an house,  
and shall it rent to another Land-  
lord ?

2. *Because he is the Lord's posse-  
sion.* See the Apostle pressing this  
duty from both these Arguments  
1 Cor. 6.19,20. *What? know ye  
not, that your body is the temple of  
holy Ghost which is in you, and which  
you have of God, and you are not your  
owne, for yee are bought with a price,  
therefore glorify God, in your body  
and*

and your spirit which are Gods. Yea and thirdly,

3. Because we are the Lord's in so neare Relation. Would you take it well that your children, or apprentices which you maintaine should live to themselves ? And trade for themselves ? or others ? and not live to you and trade for you ? That your wife should live to another ? Either formally or finally, and not to you, whose she is ? And is there not as great an engagment (Christians ! ) lyes upon you to live to the Lord ? you are his Children, his spouses, his servants, nay nearer yet, his members : There is all reason in the world that you should not live to your selves, but unto him. And thus I have done with the second Branch of the Doctrine, viz.

*That when the believer lives he lives not to himself but to the*

*G 4 Lord,*

Lord, and it is his duty so to do, because while he lives he is the Lord.

I passe to the third Branch.

The third Branch, That when the beleever dies he dies not to himselfe but unto the Lord, and it is his duty so to doe.

Here for the explanation of this Branch I shall do these two things.

First, I shall shew how a man may be said to die to himselfe, which the beleever doth not.

Secondly, I shall shew you what it is to die to the Lord; and how a beleever may be said when he dies to die to the Lord.

I. I conceive a man may be said to die to himself, 1. when himselfe is the causer, wisher, or desirer of his own death: thus Saul, and Judas dyed to themselves, and could not stay

stay Gods leisure. The beleever  
is of another spirit.

Or Secondly, when in dying, or  
desiring to die; he meerly aims at his  
owne end; out of a conceit of the  
ease and rest he shall be at, because  
he knowes if he be in the grave,  
*There the wicked cease from troubl-*  
*ling, there the weary be at rest;* as  
*Job* passionately spake, c. 3. or to  
deliver himselfe from obloquies, as  
*Ionas*, cap. 3. or to save himselfe  
from danger, as *Saul*; or to be out  
of the horrors of a guilty consci-  
ence, as *Iudas*: these men dyed, or  
would have dyed to themselves.

Or thirdly, a man may be said  
to die to himselfe, when he doth no  
good by his death, declares not the  
glory of God, nor faith in God,  
but dyes like *Nabal*; though his  
spirit be not over - powred with  
*diseases*, nor he robbed of his *senses*,  
yet he dyes like a *block*. Now the  
be-

beleever none of these wayes dyes to himselfe. 1. He will not choose his owne speare with *Saul*, nor twist his owne *Halter* with *Iudas*. He will not only aime at his owne ease, in his death, but if the Lord stops not his mouth by an overpowering disease, nor bereaves him of his fence and speech, he will be setting out the goodnesse, and glory of God with his very utmost breath; as this our precious Sister, that had such a mind of her journey that she could talke of nothing else.

I passe to the second thing propounded.

Second Branch,

To shew you, What it is for a Believer to dye to the Lord, and how the beleever when he dyes will dye to the Lord.

First,

First, he will dye at the Lords  
leasure; he wil not hasten his death,  
nor dye the death of the wicked; his  
soule is indeed so greedy of  
glory, that he is continually sigh-  
ing after a dissolution, and crying  
*come Lord Iesus, come quickly;* but  
yet not so hasty, 'but he leaves God  
to his liberty, for so poor a cir-  
cumstance of time; this was Pauls  
case, 1 Phil. 2 3. 24. *He had a de-*  
*sign to be with Christ which was best*  
*of all:* can you blame him for  
that? But yet (saith he) *it is expedi-*  
*ent for you that I should stay;* I am  
content. Like a dutifull child that  
being abroad hath a desire to see  
his friends, and is sometimes wish-  
ing, O that the holy-dayes were  
come, that he might goe home, and  
it may be he sometimes writes to  
them for an horse, but yet he is  
not so mad as to run home on  
foot, much lesse to goe contrary  
to

to his fathers mind.

Secondly, in dying he will not  
aime at his owne ease, but herein  
submits himselfe to the Lord,  
and that both for the time of his  
death, and also for the kind of it.

1. For the time of his death, See  
Phil. 23, 24. If Paul might judge  
himselfe, he thinkes it would  
be best presently to dye. But if it  
be more expedient for the  
Churches he should live yet a lit-  
tlewhile, he is content; he some-  
times sends to his Father, to let  
him know his longing desire to see  
him, but with all lets him know  
his resignation to his wil, and adds,  
yet Father if it be your pleasure I  
should stay a quarter of a yeere or  
some few months longer I will  
submit my will to your pleasure.  
And as for the time of his death,  
so also for the kind of his death: if  
his Father will have him come on  
foot,

foot, or on horse-back, so he goeth, he careth not, if he will have him goe on his swiftest race nag or on the dullest jade in the stable; he as willingly will be carted as coached thither. Now saith *Paul*, *I am ready to be offered.* <sup>2 Tim. 4.6.</sup> It is all one to him, to be sent to heaven with a stroke, or linger out many days with this pretious one, that was severall yeares on her journy to heaven, yet seemed not to be tyred with the length of the journy, or the slownesse of her horse; she knew whose work it was to switch or spurr, and therefore held her owne hands. This is the true temper of a Christian in dyring to the Lord, to be content though he hangs a long time, and that upon a crosse, so the life and death of the Lord Iesus may be made manifest in his flesh, to account it all one whether he dye of the

the plague, or a consumption, a fever, or the stone; upon the rack, or at the stake; whether the sword divides him, or the arrowes of the Lord pierce him, he dyes not to himselfe but to the Lord.

Thirdly, he dyes to the Lord, as aiming at the Lords glory in his death, & thence is submitting himselfe to Gods will for all circumstances, so also endeavouring to give glory to the Lord in his death, and bring the Lord glory by dying. Pauls bonds, & Imprisement brought glory to Jesus Christ, Phil. p. 12, 13, & 14. And this he may aim at dying severall wayes.

1. By his quiet and patient submittting unto God; in the messengers of death; Psal. 39. 9. David was dumb and knew not how to complain because it was the Lords doing. Like Ely, *It is the Lord let him do what seemeth him good.* Like Christ, *Father*

Father (if it be possible) let this ~~cup~~  
 passe from me, yet not my will but thy  
 will be done. He kisseth the stake,  
 and imbraceth the flame. 2. If his  
 death be violent, *By undaunted suf-  
 fering at his death.* Thus the blood  
 of the Martyrs paid God a tribute  
 of glory, by being the seed of the  
 Church. O how glorious prea-  
 chers were the Martyrs! That as it  
 was said of *Samson*, the number of  
 them that he slew at his death was  
 more than those he slew in his life: So  
 we might say of them; The number  
 of them that they spiritually quick-  
 ned in their *lives*, was short of  
 them that were quickned by their  
*deaths*. Doctor Taylor made it a  
 plaine going home, and counted his  
 journey to two stiles; whosoever  
 reads the stories of *Eusebius*, or the  
 stories of the *Martyrs* under the  
 ten persecutions, or of late in those  
 reaking times of *Q. Mary* (that  
 filled

filled the land with innocent blood) will find this abundantly instan-  
ced. 3. Whether it be a violent or na-  
tural death, they will bring glory to  
the Lord by speaking something to the  
glory of God at their death, somehow  
or other setting out the glory of  
God, and his goodness towards  
them, shewed to them in their life  
or death. Thus did many of the  
glorious Martyrs, and an abundant  
full prooofe of this was this our  
glorious Sister. O how busie was  
she to tell what the goodness of  
God had been to her, to glorify  
his name, to direct, comfort,  
quicken! were not many of you  
warmed at the heart by her spi-  
rituall fire?

4. Thus the beleever dyes to the  
Lord, declaring his faith in God,  
*Now I know my redeemer lives, and  
that I shall see him with these eyes.*  
Yet so it may be, that a beleever,  
through

through the nature or violence of his disease may bee a wanting to this duty; if the Lord ties his tongue who can help it? but if he suffers him but to *open his lips, his mouth shall shew forth his praise.* Indeed sometimes, a beleever may dye in the *dark* in regard of the sensible *enjoyments* of Christ's love, but even then though hee may complain of his own vilenesse and unworthiness, yet it is a thousand to one, but he *gives glory to God*; he dyes not like *Nabal*; not as *fooles* dye. I hasten to the last branch of the Doctrine, which is that

Fourth Branch ;  
*Beleevers in death are the Lords.*  
Shortly of it.

1. *The Lord owns them in Death,*  
Psa. 73.26. *Though my flesh faileth,*  
*and my heart faileth, yet God is the*  
*strength of my heart ; and my por-*

tion for ever. He ownes them in dying, he takes notice of their composing themselves to sleep, and hath newes brought him to heaven of every Saints sickening and dying, he hearkeneth and heareth their death sighes, and grownes, yea and after death more then ever ; then the *soul is returned to God*, and imbosomed in him, and *mortality is swallowed up of life*, 1 Cor. 5.6.

2. They are the Lords then *by Union* ; the *head*, and the *members* will be then as much one, yea more one then ever they were, they that were one in Grace, are made one in glory ; as the scattered *Sun beames* when they are gathered into the *Sun*, are more gloriously one with the *Sun*, then when there was a seeming *division* of their *unity* for the *irradiation* of the earth, so all the Saints which are but

but as distinct beames of the Sun  
of Righteousnesse, when they shall  
be gathered into Christ, shall  
yet continue to be one with him,  
yea and more gloriously one then  
ever. The *Bride* is now made ready  
for the *Lambe*, and the private  
marriage day is come. The *Bride*  
of the *Lambe* is here but in her  
*mourning gowne*, yet Christ (who  
is a pure essence of infinite love)  
delights in her in that dresse, and  
even in that habit will not live  
from her; when she dyes to the  
world, she hath *dress'd her head*, and  
then is more *lovely* in his Eye, but  
by that time the day of *judgment*  
comes, she wil be wholly, and com-  
pletely *dress'd* to come out to *Din-*  
*ner*, and everlasting *banqueting* in  
the *chambers of love*, with the King  
of Glory.

Lastly, When he dyes he is the  
Lords by *neare Relation*; this is an

undoubted consequence of the other, but yet a little more ; Death breaks all *Relations*, but the *Relation* that is betwixt *God & the believing soule*, and its *knife* is not sharp enough *to cut this asunder* ; see this but in two instances, 1 *Josh.*

2. God sayes, *Moses my servant is dead*. Dead ; yet my servant : we cannot say, such a one my servant is dead, or if we doe say so, it is but an improper phrase of speach ; for if he be dead he is not *my servant* ; he does me no worke , he takes none of my wages : We can say, such a one, that *was my servant* is dead, but if the person be dead, the cord of our Relation is broken. Job speaking of death, *Job.*

3. sayes, *There the servant is free from his Master* : But God sayes, *Moses my servant is dead*, though he be *dead*, yet he is *my servant*. And we may say concerning any holy

holy man, or woman, concerning this remarkable Saint, such a one *Gods deare Servant* is dead: Dead, yet *Gods servant*; she hath changed her room, and work, yea and her wages too, but not her *Master*, she is but taken to be his *chambermaid in glory*, from being his *Kitckin-maid in the world*; her work was before *below staires*, now it is *above*. Take but one instance more, it is, Joh. 11. 11. Christ sayes, *Our friend Lazarus sleeps, he sleeps, yet he is Our friend*. O sweet! we say when such a one dyes we have *lost a deare friend*. But God loseth not his relation by his *Saints death*, he is our *friend* then more than ever, and so are we his. And thus I have gone through the severall branches of the Doctrine.

And now what a sweet doctrine were here for application, if I had any time, but I must but

hint at things, and lay the *letters*,  
and leave them to God to *stampe*  
upon your hearts.

I will apply it, or rather shew  
you how you may apply it, by  
way of Instruction, Reprehensi-  
on, Exhortation, and consola-  
tion.

*use.*

First of all by way of *Instruc*tion**, and so it might be very profit-  
able, 1. To shew you the infi-  
nite love of God, to poor *dust*, and  
*ashes*. That he will be pleased to  
owne us in *life*, and *death*; to  
come, and dwell in *houses made of*  
*clay*, nay not in all the houses of  
*clay* neither; some he will not  
bestow the paines to make them  
*cleane*, and *tenantable* for himselfe;  
some great famous built houses,  
built of free stoned *Nobility & Gen-  
try*, *learning* and *honour*, adorned  
with *parts* and *esteem* in the world;  
he leaves to be an habitation for

*Owles*

Owles, and Ostriches, and comes and dwels in the poor Cottages of his Elect ones. *The poore of this world hath God chosen.* God loves the house well in which he will dwell; *you only have I knowne above all the Nations of the Earth, &c.* O mercy! that God should say to one, that it may be hath not a rag to cover him with, nor a place where to lay downe his head, *Here is the soule in which I have chose to dwell, to pitch my name there;* who are we that *Our Lord should come to us?* we have not a room either in *head* or *heart* fit for to entertaine him. If he will come he must bring his stoole to sit down on, and be welcomed with his own meat, and yet he will come and be a *father, an husband, a friend,* and call us his *servants, his children, his spouse, yea his members.* Think, O think what honour it is to be allied to.

the family of Heaven, yea incorporated in it. It is a big word amongst men, when they can say, my Cosen of *Essex* or *Norfolk*, &c. to be allied to *Earles*, *Dukes*, &c. We think we mightily speak our honour, when he can speake it; is it not a far greater when we can say, My brother of heaven, nay my *Father*, my *Lard*, my *husband*, &c? Such honour have all his *Saints*.

2 Inst.

Secondly, It might instruct us of the happiness of belcevers both in life, and death; we are the Lords possession, there is no feare of a bad *Landlord*. Are we his purchase? his redeemed ones? no feare of any slavery then, his *yoke* is easy, his *burthen* is light, his *service* a perfect freedome. Is he our *Father*, our *Master*, our *Husband*, our *friend*? we have then one that is able to help us, willing to

to succour us, ready to pity us ; a kind father, a loving husband, a carefull master. *The Lord is our Shepheard, what can we want?* Surely nothing that *All-sufficiency* can help us to. We are the Lords in our life ; Nor is *our portion in this life, Whether we live or dye we are the Lords* : we are yet his *friends, his servants*, Jos. 1. 2. Joh. 11. 11. We are yet his *temple* in which he doth more manifest his *glory* than in our *tabernacle* while it comes to be dissolved ; we are yet his *purchased possession*, Eph. 1. 16. Dying loseth us not that *friend*. O happy, truly happy, and *Blessed are they that dye in the Lord, for they rest from their labours*. It was a lesson that John was commanded to write, do you remember it, It was written for your Instruction, and comfort. Whether ye live or die, ye are the Lords.

Thirdly, this may Instruct us <sup>3</sup> *in* it.  
that

that there are but a very few that are  
 true believers, that in death shall be  
 the Lords. No more then those  
 that live to the Lord, and dye to  
 the Lord. And ah! how few those  
 are? 1. What shall become of all  
 prophane wretches, all drunkards,  
 swearers, adulterers, all those  
 rabbles of wretches, *Rev. 20. v.8.*  
*Eph. 5.5.* *1 Cor. 6. 8, 10.* that in  
 stead of living to the Lord, live to  
 the Devill, to their base lusts and  
 corruptions, and all their study is,  
 how to obey the flesh, in the lusts  
 of it? Ah Lord! what will be-  
 come of these poor wretches when  
 they dye, when you shall cry out,  
*Animula! quo vadis?* poore soule  
 whither goest thou? It was a  
 dreadfull passage I lately heard  
 to have been the dying breath of  
 such an one, *Now goes my prore soule*  
*to pay all its debts.* 2. What shall  
 become of all those that live to the  
 world,

world, and make their gain the End of their life ? whose whole life sounds nothing else, But what shall we eat ? or what shall we drink ? or what shall we put on ? What will you gaine (friends) when to gaine the world, you shall weep over your lost poore soules; how will you ransome your selves from the pit ? And so for any other that make any thing below God, the End of their lives. And ah ! where shall we find a man concerning whom, we may pronounce this text, while he lived, he lived to the Lord, and when he dyed, he dyed to the Lord ? And yet this must be pronounced of all those that when they dy shall be the Lords : O remeber your latter end !

4. This may instruct us in the right way, to dye comfortably. He that knowes he is the Lords cannot dye sadly ; now wouldest thou find this ?

this ? while thou livest , live to the Lord : when thou dyeſt , dye to the Lord . O the sweetnesſe of perfumed death to the Saint ! I remember I have heard of an holy man , that when he was about to dye , profest to this effect . Now ( saith he ) were all the honors , pleasures , and contentments of the world on one hand , and death on the other , I would ſcorne them , and imbrace this . O get your hearts into ſuſh a frame , which cannot be without making the Lord ( while you live ) the end of your life and actions .

5 Inst.

Fiftly , this may further instruct us , Of the great diſſerence betwixt the wicked , and the Godly , in their deaths , and of the Reaſon of it . The worldling lives to himſelf , and dyes to himſelf , perhaps he makes away himſelf , or dyes murmuringly , and blaſphemeth God , he cannot give God a good word at the laſt . The be-

beleever could be content to be  
 present with the Lord, yet he  
 waites Gods leasure and patiently  
 submits to what death God will  
 have him dye, whether it be Natu-  
 rall or Violent, sad or joyfull,  
 short or tedious, and whatever  
 his death be, he dyes, *joyfully*. The  
 One is *loth* to *dye* and cannot a-  
 bide to think of shaking hands  
 with so many Gods as he hath  
 here below; the other dyes *cheer-  
 fully*, and in his death gives glory  
 to God. The Reason of this diffe-  
 rence is plain Enough. The Saint,  
 1. Hath lived to God. 2. De-  
 sires to dye unto the Lord. 3. In  
 death as well as in his life aimes at  
 the glory of God. 4. Knowes that  
 in death he shall be the Lords.  
 The other, hath lived to him-  
 selfe. 2. Aimes at nothing in  
 dying but himselfe. 3. Knowes  
 that if he dyes his soule sinks in  
 hell

hell for ever, can you blame the man for being loth to goe into *Everlasting Burnings?*

use.

The second use may be *Terror* to those that neither regard while they live to live to the Lord, nor when they dye to dye to the Lord, all those mentioned in the former use, that live to their lusts, and pleasures, to the world, &c. Should here be deeply reproved, Take only two places to reprove you, Isa. 50.11. Eccl. 11.v.9.

3. This doctrine may be applyed by way of Exhortation, And, *O that I could perswade* for God this day, some or other to begin a life to him, every one sayes, *O that I might dye the death of the Righteous, that my latter end might be like his!* but alas! who is there that lives according to his wish? wouldst thou bee the Lords when thou dyest? *live not then to thy selfe*

selfe but to the Lord, Live not according to thy owne lusts, live not to thy owne ends, but live by Gods law and to Gods glory: who would be the Lords when he dyes, he must be so while he lives; if God dwell with thy soule in life, thy soul shall dwell with him in death. O, leave trading for your selves, you spend your strength for nothing, and your money for that which will not profit. *What shall it profit thee to gaine all the world, and lose thy owne poore soule? Or what wilt thou give in Exchange for it?* But I passe on (my time being expired, and the whole doctrine being practicall.)

2. Let every beleever, look upon this as an Engagement of his soule to God, that *In life and death be is the Lords;* And from hence learne, while he lives to live to the Lord; and when he dyes to dye to the Lord.

To

To whom should the servant live but to the master ? the wife, but to the husband ? the child, but to the father ? and the Saint, but to his Saviour ? O quicken up your soules to this life, from this principle; your engagments to God are high, let your life be answerable ; lay out the talents he hath given you, for his advantage ; drive on his interest, pursue his ends. You are bought with a price. Bloody friends have you been to Christ, who in this hath excel'd the love of men, that while you were yet enemies he dyed for you, that by his death you might be reconciled to God. Let God never complain concerning you, as he once complained of his Israelites, Isa. 1.2. I have nourished children, but not to my selfe ; I have brought them up but they have rebelled against me. O let your conversation be such as becometh the

Gospell

*Gospell of Iesas Christ. You live in God, live also unto God: For none of us liveth to himself, &c.*

Lastly, it may be applyed by way of Consolation, and so I shall apply it more generally, or more particularly relating to this occasion.

1. *Generally.* It may administer *comfort* unto us, concerning our owne deaths. 2. Concerning our friends deaths.

1. *Concerning our owne death.* What, art thou afraid to dye Christian? *To let thy soule returne to God that gave it?*

Consider first, *Hast thou not lived to God?* Hast thou been his factor, and art thou afraid to see him? his child, and art thou afraid of returning to thy *Fathers house?* can the faithfull Servant feare a returne to his Master?

Consider secondly, *Hath it not been thy desire to glorify God, as he*

pleaseth to be glorified? Thou hast finished thy course, runne thy race, done thy work, God hath had his desired glory of thee in thy life, and now his will is that thou shouldst glory him by dying to him.

3. Remember that in death, thou art the Lords. To dye to me is Phil. 1.23: gaine saith the Apostle. While we 1 Cor. 5.6. are at home in the body, we are absent from the Lord. At home doth the Apostle call it? a strange home! where we have neither father, nor brethren, nor scarce so much as a friend. By death thou doest but returne like the sunbeame into the body of the Sun: Thou art yet the Lords friend.

2. It may comfort us concerning the death of such our friends, as while they lived, lived to the Lord. Hast thou a beleeving friend dead?

1. Consider that he, or she, is where

where they would be ; it is the desire of every Saint to glorify God in that manner that he desires to be glorified by them, to serve him any where, whether in the *Kitchin* or the *Parlour* it makes no matter to them , giving glory to him is that they desire. Gods will is revealed when thy friend dyes that he would have them come , and serve at *court*. Why weepest thou? Thy friend hath his wish ; she desired to be dissolved, and to be with Christ which is best of all.

Nay,

2. Consider thy friend hath not only his wish but his greatest happiness, thy friend is the Lord, and that in a more speciall, and glorious manner, now than ever ; Let this stop thy mouth : Thy friend is with the Lord, he hath him, he ownes him : the Sun-beame is but in ~~bodyed~~ in the sun,

the *blood* is but runne to the *heart*.  
 Ah! but we have lost ! What hast thou lost Christian? 1. *Was not thy friend the Lord's while he lived?* the Lords by right, thine only by loan? was he not the Lords purchase? & shall not the Lord come when he please, and take possession of it? may he not pull it down, & build it up again, at his pleasure? shal he not *do what he will with his own?* we use to say, *A man may take his owne where ever he finds it;* hath not God the like liberty? he hath found one of his lambes in thy pasture; it will argue an ill mind in thee not to bee willing he should take it home; what? because hee hath let thee keep it for him, wilt thou deny his right? His Saint can be spared out of heaven no longer.

2. *Is he not the Lords possession?* and shal not God take his house into his owne hands if he will when the

the tenants lease is out? God tiseth, not to renew leases. Once I confess he did it to Hezekiah, but his ordinary custome is, as leases of Saints lives expire, to take them into his owne hands, till he hath got in all his redeemed *morgages*, and the full day of redeeming the purchased ~~people~~ shall come. Mayest thou rent my *house*, and shall not God remove it whither he pleases? The Saints are not his dwelling place, here he lives in *Cottages* of clay, now when the beleever dyes God puls downe his *clay-Cottages*, intending to fetch away the timber and bricks, to build up himselfe a temple in the paradise of glory.

3. Nay are they not the *Lords* *by nearer relation than thine*? shall not the *father* take home his *child*, because the *Schoolmaster* shall lose the best *Scholler* of his

*school*? shall not the husband take home his wife, because her friend shall lose a good companion? Hath God any thing from thee but his owne? wouldst not thou take it ill, if thy friend should keep thy wife or child, for his owne pleasure, when thou sendst for them after thyng absence?

Lastly consider! shouldst not thou thyselfe live to, and rejoice in, the glory of God? Earth is a loser of what was none of its owne ever, but heaven is a gainer, there is one Saint more there, one starre more in the firmament of glory. Wilt thou weep because thy friend hath a *Kingdome*, and one jewell more is set in Christ *diademe*? should not the child rejoice at the increase of his fathers family? If at the Increase of the family of Grace, then surely at the Increase of the household of glory. There's one servant more added

added to the *Bedchamber*: Thy friend lived to the *Lord*, and died to the *Lord*, and now in Death is the *Lords*, and more the *Lords* than ever.

I have done with my *Doctrine*, and my generall *Applicati-*  
*on*; Let me add a little in par-  
ticular relating to this occasion.

You that mourne for this our  
*sister removed*, Mourn not, neither  
weep: while she lived, *she lived*  
*not to her selfe, but to the Lord, when*  
*she died, she dyed not to her selfe, but*  
*to the Lord. In her life she was the*  
*Lords*, and now in her death, I  
question not but she is the *Lords*.

You know it is not my custome  
to speak any thing concerning any  
upon these occasions, But there  
are two sorts of persons, concer-  
ning whom I think it is fit-  
ting, that if they have *lived to the*  
*Lord while they lived*, and dyed to

the Lord in their death; their examples should be held out like Dorcas her clothes. 1. *Eminent persons in the Magistracie.* 2. *Eminent preachers in the Church.*

Of the first sort she was not, Not of the *Noble* and *great persons* of the *Earth*, but out of a poor family did the Lord chuse this *elect* vessell, to declare the *Riches of the glory of his grace in*. But you shall pardon me the expression, if I say, that while she lived, she was an *Eminent preacher*, and give her the character which our Saviour gave S. John, she was a *burning, and a shining light*; and I am confident, did more good, to poore soules, in the three yeares of her sicknesse, by telling them her experiences, directing, quickning, exhorting, strengthening, satisfying, them, than God hath honoured any of us who have been preachers

chers of his word, to doe in much more time. I meane not that she was a *Pulpit-preacher*, No, God had taught her to be wise to sobriety, she preached as *Noah*, by *making the Ark*, nay more, as *Priscilla & Aquila*, by privately instructing others in the wayes of **God**.

I shall speake but little of her, who while she lived spake her selfe so much, I meane the *strength, and grace of God in her self*, for I must not exalt her, whose constant designe, and practice, was so much to *debase* her selfe, and all *creatures*, that the *Creator* might have the glory of all.

I shal not commend her for her *morall vertues*, and naturall duties, which is too usual upon such occasions as these (surely because better things cannot be spoken.) But I shall set out her example to you, so as to exalt the *infinite grace of God*

God towards her, and to let you see, *who they are* whom the Lord delighteth to honour, and how acceptable it is to him, for *yong ones* to returne to their Father early, and for the poor to receive his gospell. Give me but leave to repeat my text, and Sermon over her, and I have done.

*While she lived, she lived to the Lord, when she dyed, she dyed not to her selfe, but to the Lord.*

It was but a little acquaintance I had of her, not yet two full years, in which time too, my multitude of occasions were too much enemies to my happiness, in denying me so many opportunities of seeing her, as I desired. I shall not speak any thing, from others, but only *what I have heard, and seen will I declare.* Her whole time, since I knew her, was a *Schooling* time of *Affliction* (without any cessation)

As

As I remember she wanted some yeares of thirty, when she dyed; and for three yeares and upward before that time, she was Gods close prisoner; and the greatest part of that time (so bitter was her cup) was spent in her bed.

I have heard her relating the beginning of her *conversion*, and for that I shall referr you to her owne account penned (by a faithful full friend) from her owne mouth. Her life was a *life* of afflictions. *Inward*, then *outward*. Inward, by the temptations of the Devil, terrors of conscience, and such usual pangs as accompany the first birth: besides that her God was sometimes afterward behind the *Curtain*, and when he hid his face she was troubled; when after much seeking, she had found him whom her soule loved, and had got inward peace, that she was, as it were rapt

See the  
precedent  
Relation.

rapt into the third heavens, then left she should be exalted above measure she had a thorn in the flesh given to buffet her, God visited her with a long, and tedious affliction, how she demeaned her selfe in the beginning of it, what she met with, how she conquered, you may take from her owne mouth in the precedent Relation: I shall only supply the *Chronicle* of her dayes where her owne Relation ceased.

We commonly say Affliction is a spending time, it was not a beginning to her but it was a growing time of grace. The first time I came to visit her (when I was but a stranger to her and to this City) I remember her first question was, Sir I beseech you tell me how I may glorify God in my affliction. I told her, either by patient submitting to his hand, and quieting our selves

selves in his will, acknowledging  
 his righteou[n]esse, &c. Or by  
 speaking to his glory to others, &c.  
 For the passive part, it was a les-  
 son she had so well learned, that  
 no discontent could either be read  
 in her carriage or countenance,  
 nor a repining word be heard from  
 her lipps. And it was no light  
 affliction, for a young and *active*  
 body in its strength to have Gods  
 fetters laid upon it, and to be kept  
 so close a prisoner, as she was, so  
 long a time. But her God had sub-  
 dued her spirit to the feet of his  
 owne will. The latter and *active*  
 part she so practised, that her  
 chamber was as a room of para-  
 dise, none came in there, but went  
 away *Instructed*, or *Satisfied*, or  
 quickned, or some way or other bet-  
 tered. The greatest part of her work  
 was *Angelicall*, a speaking well  
 of God, admiring and exalting his  
 free

free grace, telling what he had done  
for her soule; yet she remembred,  
that while she was in the body she  
had a duty to doe to others, and  
never did any labour more for  
God with the soules of others than  
this pretious one. Grace had made  
her eloquent; her birth, and breeding  
was meane, but the Lord had  
given her the tongue of the excel-  
lent. O the abundance of grace  
that was poured out into her lipps!  
I appeale to you, did not your  
hearts burne within you when you  
heard her speak, the Excellency  
of sense, spirituall sense? I som-  
times(as my occasions permitted)  
went to visit her, and while I  
thought to speak, my eares silen-  
ced my tongue, and gave her  
leave to be the preacher, for the  
gain of those in the room, and that  
I my self might learn Righteousnes:  
who ever heard her, mentioning her  
affliction?

affliction? discoursing of any worldly thing? O that my tongue were so sanctified! she seemed to have lost all sense of *Affliction*, and while she was in the body, to have been out of it; she would often call upon those yong ones that were babes of grace and came frequently to visit her to labour after more *communion* with God. I remember one thing she would often Urge, and I beseech you to remember it, viz. *The excellency of the benefit the soule might reap by private prayer.* She told you for this what was her and (if you be not your owne foes) may also be your experience. To make my discourse short, The time of her life grew short, and as she grew nearer the Earth, so she grew more heavenly in her *Hallelujahs*, making of it then her onely work to *Glorify God*, by admiring his

his grace, and exalting his name. I went to visit her the day before the Lord took her to himself, I found her bereaved of most of her *senses* ; but yet God gave her the *liberty of speech*, which she ceased not to improve to his glory. Many of her friends were *weeping* over her, she was discoursing of the *Creators Excellency*, and the *Creatures vanity*, and that in such language , that one would have thought she had had the tongue of the *Eloquent* as well as the *Excellent* : And so incessant was she in that her *spirituall worke*, that she would speake even till she had lost her *speech*, and pausing a little (to recover her selfe) renewed her discourse, to the admiration of my selfe, and those others that heard her; she had so far lost her *understanding*, that upon such pawses she ordinarily forgot what she had said,

said, and renewing her discourse, would either *beg the help* of the standers by, or *goe on* upon some new, but (as heavenly) discourse; to give thee a tast thereof, take what I took that day from her own mouth

Her words were these :

*I tell you (friends) if any Christian sit down short of Christ, he shall faile; what is your duties, your righteousness, but a menstruous cloath, loathsome to your selves, abominable to God? Our boasting is excluded, we can doe nothing, what should we stay in any thing that we cannot doe? O set up nothing of your own; Let God have all, your selves are nothing. I will tell you my friends, my own experience, I have found, the creature is n̄thing, God is an Ocean, &c. [Here her speech failed, and pausing till she had recovered her self, she was not able to remember what she spake last, but went on ]*

O the depth! the height! the length!  
the breadth! of Gods eternall decrees  
of love! Of his love in Christ to poore  
creatures. Study that Ocean; It may be  
some of you have known what that  
Fountaine, that Ocean of love is. Now  
whatsoever the soule sets up, or esteems  
besides that, is but a shadow, a fancy.  
Let a man sit never so long by a sha-  
dow, when he removeth, he cannot car-  
ry it away with him : If we get the  
substance, that will also carry the sha-  
dow with it; If you get the Lord Jesus  
Christ, you get both substance and sha-  
dow; whatever you have without him,  
is but the shadow without the sub-  
stance; follow not after shadowes, pur-  
sue them not: strive after Christ, and  
you shall in time see much of God. Sit  
not still because you see some difficul-  
ties in the pursuance of this; there is  
scarce any of you but if you knew  
where to get 5 or 20 shillings, but  
would rise up early, and worke hard to  
get it. Q

O why are not Christians covetous ?  
 why should not they be ambitious ?  
 Alas ! the work is small, why wil you sit  
 still. But take heed of resting in your  
 performances ; doe them, but rest not  
 in them. Do not think of going to pub-  
 like Ordinances, and duties enough.  
 Alas ! what are publike Ordinances  
 and duties, if they be not followed on  
 by private prayer, and seeking God in  
 secret ? O seek him in secret, so you shall  
 find him, and that shall make you love  
 him more. But when you have done  
 thus, rest not in it, for I tell you again,  
 if you sit downe any where short of  
 Christ, you lose all, whatsoever you  
 think you enjoy, look higher then your  
 selves, than your bare performances,  
 &c. And if you looke well into them,  
 you will see nothing in them, but abun-  
 dance of cause to be ashamed. Nothing  
 short of Christ (I tell you againe) can  
 make you acceptable, or amiable to  
 God. It hath in it the basenesse of our

corrupted flesh. What if you thinke a good thought? (which yet you cannot doe of your selves) if you rest in it, it is naught. Christianity is a work, the naturall man knowes. Alas! poor creatures think it is, &c. Here her speech failed, and she again pawsed. It being Saturday, my private studies called me off, and I saw her no more, she dying the next day: But by the report of her friends, she continued her work, till God said, *It is enough*, and then she quietly surrendred her soule to him that redeemed it. What passages she had nearer her death I shall omit, being not an ear-witnesse.

Thus I have now set before you her holy *Example*, and have shewed you, how while she lived, she lived not to her self, but unto the Lord, and when she dyed, she dyed not to her self, but to the Lord. And now to what purpose (doe you thinke) have I done

done all this? What, meerly to commend her? God forbid; But 1. For the glory of God. 2. For your good. 1. For the setting out Gods glory, in the riches of his free grace, 1. That he would reveale himself to such a Babe, when he conceales himselfe from the wise and prudent. 2. That passing by the great men, and rich men of the earth, he would chuse this meane one (in comparison of others) to make knowne such a fulnesse of grace in of all kind of grace, both for her use and comfort, as I have never before in any met with the like. It is rare to see one that hath so much both strength and peace as this precious one had, to her last houre.

Secondly, I have done it for your good. You have seenie a quickning Example, and heard quickning words, the Lord give to me and you quickned

hearts. Learne hence,

1. You that are young, O slip not your golden Age. God delights much in young ones, reveales himselfe much to babes that begin their life to him.

2. You that are mean in the world, learne to walke with God, to keep close to Christ; you may be richer in the grace of Christ, than the great men your Rulers.

3. Let all learne to be carefull of resting in any thing short of Christ: It was her counsell, O let her dying words sticke fast; she was full of duties, holy in her constant converse, yet nothing but Christ comforts her.

4. Let all learne from her, though not to rest in duties, yet to performe them, and that in secret. O be much with God in your closets, she tells you how sweet it will be.

5. Learne from her Example

to be holy, yet bumble, her knowledge puffed her not up ; yet I dare say, she had a great deale more of heaven in her, than some hundreds of those that thinke they know enough to be Preachers : she was as heavenly as they, but not so proud and wanton.

6. Learn from her to lay in grace betimes. The Winter may come suddenly, her snow was fallen early.

7. Learne from her, in affliction to possess your soules with patience, to remember it is Gods hand, and be still. Who heard her murmur ?

8. Learne from her, to tell others what God bath done for your soules. This she made her work.

9. Learne from her, to reprove, direct, comfort, quicken, strengthen those that are your brethren. This was her work upon all occasions.

In short, learne from her example, *Not to live to your selves, but*

but to the Lord, and when you  
dye, not to dye to your selves, but  
to the Lord, that both in life and  
death you may be the Lords.

There came to my hands a sheet  
written close, containing severall  
promises, which she by her dili-  
gent reading had gathered up to  
sute her soule in the time of need,  
indeed, so many, and so aptly ap-  
plied, that it would cause admira-  
tion to consider how she could con-  
taine them in her memory, or rea-  
dily find them as they lye scattered  
in the Booke of God (without the  
help of a Concordance). But in re-  
gard these sheets have swell'd too

*Skippon on the Promises.* far already, and in regard the pro-  
mises are already sweetly rank'd

*Leigh on the Promises. The Saints Legacy.* (in severall Books printed) I  
thought good to omit the insert-  
ing of them. Now to the God of  
grace be Honour and Glory.

\* FINIS.

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